

THE
SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

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(Retired)

Vol. IX.

PUBLISHED BY
THE PĀṇINI OFFICE, BHUVANESWARI ÂŚRAMA, BAHADURGANJ

Allababad

PRINTED BY PANCH KORY MITTRA AT THE INDIAN PRESS
1911

THE
GARUDA PURĀNA
(SÂRODDHÂRA)

WITH ENGLISH TRANSLATION

BY
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AND
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AND
AN INTRODUCTION FROM SRIS CHANDRA VASU

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INTRODUCTION.

This *Garuḍa Purāṇa Siroddhāra* (Extracted essence of the *Garuḍa Purāṇa*) was compiled or written by one *Navanidhirāma*, son of Śri Hari Nārāyaṇa, who lived in the city of Jhunjhūnū, which was ruled by a King Śri Sukhaiālajī. It was done for the helping of those who cannot understand the difficult earlier works; but itself is not easy to understand, and required much labour, the author informs us. It is entirely originally written, he says, and comprises the results of very deep study of the sacred books, and is the extracted essence of them on the subjects with which it deals.

• It is used all over India at funeral ceremonies, but some are afraid to read it on other occasions, thinking it inauspicious.

CHAPTERS I to VII deal with Hells.

CHAPTERS VII to XIII deal with Ceremonies for the dead.

CHAPTER XIV deals with Heaven.

CHAPTERS XV & XVI deal with Yoga and liberation.

The neo-theosophists, among the great good they have done to the world, have revived the idea that Hell is a living reality, and not a superstitious fiction, created by a designing priesthood, to keep Humanity on its good behavior. Among the educated, with the vanishing of the belief in an after-life, has vanished also the belief in Hell. But owing to the labors of the Psychical Research Society and similar other bodies, there are few educated persons now, who deny the existence of the after-life, as they used to do some thirty years back. But though the belief in after-life has revived, yet the cognate belief in Heaven and Hell is still very vague. Our Hindu Puranas, however, among the great mass of rubbish that they contain, have always been very clear on this question of Heaven and Hell. Serious writers of law books also like Yājñavalkya and Viṣṇu have described as seriously the existences of various Hells, as they have done the various joys of Heaven. No doubt, the subject of Hell is not a very savoury one, and nervous persons have always fought shy of studying this unpleasant department of existence. But, pleasant or unpleasant, the science does not take into account the human feelings. No one is forced to study the subject, unless he feels strong enough to do so, as no one is bound to study Medicine, unless he is prepared to face the scenes of the dissecting room.

The question then is, do these hells really exist? If so, where? This is a question of fact, and must be decided like all questions of fact, on the evidence of reliable witnesses who have, from personal experience, described this region. To a Hindu there is needed no greater testimony than that of Yogi Yajñavalkya who, in the Prâyaśchitta Adhyâya of his law book, mentions 21 hells. The author of Viṣṇu Smriti also has followed in his footsteps. Hell, then, according to Hindu seers, is a particular locality walled off from the surrounding regions of space by the messengers of Yama, the ruler of Hell. Within this particular space, so specially guarded, no joy can enter. It is a region of pain—sharp, intense and severe. Sinners clothed in their painful bodies (jâtanâ deha) —replica of their physical bodies, though made of subtler matter, suffer the punishments deserved by their sins. But there is one distinguishing mark between the Hindu idea of Hell and that of votaries of Semitic creeds. The punishment in Hell is not eternal. It is Reformatory and Educative. The hell punishment is not remembered by the soul when it is re-born, no more than it remembers the joys of heaven. But the permanent educative effect remains in that part of the soul—called the conscience. The natural fear, which certain souls feel at the sight of temptation to sin, is the result of the finer development of conscience, in the furnace of hell-fire. This is the permanent gain which the soul has acquired, and which it will never lose through ages to come, by passing through the bitterness of the valley of Yama—the merciful ruler of Hell.

Where is then this Hell situated? According to Hindu belief, its locality is in the astral region of the physical South Pole, as the Heaven is situate in the astral region of the physical North Pole. As a prison house is a prison only to the criminal, but not to the visitor, who goes there on his mission of mercy and charity, so Hell is a place of punishment and pain only to the sinners and not to those who go there on similar missions. The readers of the Hindu Sacred literature will no doubt remember the beautiful episode of Nachiketas going to Hell, and learning from its Ruler the secret of cosmic evolution, mis-called the secret of death.

The twenty-two hells are described in the Viṣṇu Smriti.

(See Sacred Books of the East, Viṣṇu Smriti, pp. 140-141, verse 22, Lohachâraka).

After being thus purified by Hell-fire, the soul is re-born with keener conscience and under circumstances where it can, if it so chooses, make better use of its faculties. Says Yajñavalkya in verse 218 of the Third

Adhyāya that the lords of mercy place such souls in very favourable circumstances afterwards.*

But if the soul so favourably placed, omits to do good action or commits evil deeds again, and leaves its senses unrestrained, there is again a fall for that soul, as is mentioned in the next verse.†

Is there any physical Hell also, or is it in the astral plane only? As Heaven is both physical and astral, and as the Svarga is on the physical plane also, where the great ṛisis like Vyāsa, Āśvathāman, Mārkandeya and others are said to be still living in their physical bodies, so there are physical hells also, though not known as Hells. What are these prison houses in every well-governed community but physical hells? What is this outcasting by the society, but making one feel the torture of hell, in fact Gautama in his law book definitely calls this stage hell, and some say that Gautama did not believe in another form of hell.

Thus the fact of concrete existence of hell cannot be doubted. Leaving the testimony of Hindu seers aside, in modern times we have the evidence of a hard-headed man of science like Swedenborg, of a refined artist and poet like Dante, and the great sage Rāmkṛiṣṇa Paramahāṃsa.

Is there any means by which a man may save himself from the pains of hell? On this point, our ancient authors held different opinions. One class of thinkers held the view that sin could not be expiated by any act of man, however meritiorious it be in its nature, but one must suffer the full consequences of his sins. The later view, which has gained ascendancy now, is that for the intentional mortal sins—kāma kṛitamahāpātaka,—there is no penance, except the death penance, which can save the man from future troubles. Several kinds of death penances are described in our law books, and in this age, a very salutary rule is laid down by the pāṇḍits that no death penance should ever be described, if a sinner asks the pāṇḍit for the appropriate penance of his sin. Thus in certain cases of incest, the only operative penance is to embrace a red-hot iron image and die in that way. Similarly, the penance for drinking spirituous liquors is death by drinking boiling liquors or butter. But no Pāṇḍit is allowed, by the rule of the present Iron age, to describe these death penances to any sinner. The result, therefore, is that according to the law, every mortal sinner must pass through the period of purificatory process of hell. For minor sins, the rule is different. The after-life consequences can be warded off by appropriate penances. And here is a rich field which the

* "Afterwards freed from all sins, they are born in high families, where they enjoy pleasures, and become accomplished in arts and sciences, and possessed of wealth."

† Mandalik's Hindu Law, p. 263, verse 219.

Brâhmaṇ priestcraft of India, preying on the gullibility of its votaries, has exploited to its extreme extent. For every sin, there is a penance, and also a pilgrimage, with its concomitant result in the shape of so much fee (*dakṣiṇā*) to be paid to the Brâhmaṇ.

Penances have become a farce in Modern India. Like the dispensations of the Popes of Rome, penances can be compounded by the payment of amounts ranging from a cowrie shell to thousands of rupees to Brâhmaṇs. It is not that the gifts to a deserving man washes away sins, for modern Hinduism has done everything in its power to throw in the background that rational idea, but a gift to a Brâmaṇ, however bad he may be, as the saying goes that no one feeds a docile donkey, but a kicking cow, for the sake of her milk. This presupposes that a kicking Brâmaṇ has milk to give, which is far from the truth.

The practice of Prâyaśchittas or penances is based upon a more rational basis. Repentance for sin is the highest prâyaśchitta, the infliction of bodily pains is of secondary importance. One who has performed such penance has exhausted the evil effects of his sins and for him there is no penance.



GARUDA PURANA.

श्रीगणेशाय नमः ।

HOMAGE TO THE BLESSED GANESA.

CHAPTER I.

*An Account of the Miseries of the Sinful in this World
and the Other.*

धर्महृष्टवृद्धमूलो वेदस्कन्धः पुराणशास्त्राद्यः ।
क्रतुकुसुमो मेष्ठकलो मधुसूदनपादपे जयति ॥ १ ॥

1. The tree Madhusûdana,—whose firm root is Law, whose trunk is the Vedas, whose abundant branches are the Purâñas, whose flowers are sacrifices, and whose fruit is liberation,—exceeds.

नैमिषेऽनिमिषक्षेत्रे क्रष्णः शौनकादयः ।
सत्रं स्वर्गाय लोकाय सहस्रसमाप्तं ॥ २ ॥

2. In Naimîsa, the field of the sleepless Ones,¹ the sages, Saunaka and others, performed sacrifices for thousands of years to attain the Heaven-world.

त एकदा तु मुनयः प्रातर्हृतहृताश्रयः ।
सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥ ३ ॥

ऋषय ऊचुः ।
कथितो भवता सम्यग्देवमार्गः सुखप्रदः ।
इदानीं श्रोतुमिच्छामो यममार्गं भयप्रदम् ॥ ४ ॥
तथा सेसारदुःखानि तत्क्षेशक्षयसाधनम् ।
येहिकामुष्मिकान् क्लेशान्यथावद्वक्तुमर्हसि ॥ ५ ॥

3-5. Those sages once, in the morning, having offered oblations to the sacrificial fire, respectfully asked this of the revered Sûta sitting there :—

The sages said : The happiness-giving path of the Shining Ones

1. *I.e.*, The superphysical beings, who do not sleep.

has been described by you. We now wish to hear about the fear-inspiring Way of Yama;¹

Also of the miseries of the World of Change,² and the means of destroying its pains.. Please tell us correctly about the afflictions of this world and the other.

सूत उवाच ।

श्रगुणं भो विवक्ष्यामि यममार्गं सुदुर्गमम् ।
सुखदं पुण्यशीलानां पापिनां दुःखदायकम् ॥ ६ ॥

6. Suta said : Listen then. I am willing to describe the way of Yama, very difficult to tread, happiness-giving to the virtuously inclined, misery-giving to the sinful.

यथा श्रीविष्णुना प्रोक्तं वैनतेयाय पृच्छते ।
तथैव कथियिष्यामि संदेहच्छेदनाय वः ॥ ७ ॥

7. As it was declared to Vainateya³ by the Blessed Viṣṇu; when asked ; just so will I relate it, to remove your difficulties.

कदाचित्सुखमासीनं वैकुण्ठे श्रोहरिं गुरम् ।
विनयावनतो भूत्वा पप्रच्छ विनातासुतः ॥ ८ ॥

गरुड उवाच ।

भक्तिमार्गो ब्रह्मविधः कथितो भवता मम ।
तथा च कथिता देव भक्तानां गतिरुत्तमा ॥ ९ ॥

8-9. Once, when the Blessed Hari, the Teacher, was sitting at ease in Vaikunṭha, the son of Vinatā,⁴ having bowed reverently, inquired : -

Garuda said : The Path of Devotion, of many forms, has been described to me by you, and also, O Shining One, has been told the highest goal of the devotees.

अथुना श्रोतुमिच्छामि यममार्गं भयङ्करम् ।
त्वद्वक्तिविमुखानां च तत्रैव गमनं श्रुतम् ॥ १० ॥

10. Now I wish to hear about the fearsome Way of Yama, along which is the travelling, it is revealed, of those who turn away from devotion to Thee.

सुगमं भगवन्नाम जिह्वा च वशवर्तिनी ।
तथापि नरकं यान्ति धिग् धिगस्तु नराधमान् ॥ ११ ॥

11. The name of the Lord is easily pronounced, and the tongue is under control. Fie, fie upon the wretched men who nevertheless go to hell !

1. Yama is the Lord of death.

2. Saṁsāra : The three worlds in which men circle through births and deaths.

3. A name of Garuda, Vinatā was the mother of Garuda.

अतेऽ मे भगवन्नहि पापिनां या गतिर्भवेत् ।
यममार्गस्य दुःखानि यथा ते प्राप्नुवन्ति वै ॥ १२ ॥

12. Tell me, then, O Lord, to what condition the sinful come, and in what way they obtain the miseries of the Way of Yama.

श्रीभगवानुवाच ।

वक्ष्येऽहं शृणु पक्षीन्द्र यममार्गं च येन ये ।
नरके पापिनो यान्ति शृण्वतामपि भीतिदम् ॥ १३ ॥

13. The Blessed Lord said : Listen, O Lord of Birds, and I will describe the Way of Yama, terrible even to hear about, by which those who are sinful go in hell.

ये हि पापरतात्काश्य दयार्थमविवर्जिताः ।
दुष्टसङ्काशच सच्चाक्षसत्सङ्कृतिपराङ्मुखाः ॥ १४ ॥
आत्मसंभाविताः स्तव्या धनमानमदान्विताः ।
आसुरं भावमापन्ना दैवीसंगद्विवर्जिताः ।
अनेकचित्तविभ्रान्ता मेहजालसमावृताः ।
प्रसक्ताः काममोगेषु पतन्ति नरकेऽशुचौ ॥ १५ ॥

14-16. O Târkyâ, those who delight in sin, destitute of compassion and righteousness, attached to the wicked, averse from the true scriptures and the company of the good,

Self-satisfied, unbending, intoxicated with the pride of wealth, having the ungodly qualities, lacking the divine attributes,

Bewildered by many thoughts, enveloped in the net of delusion, revelling in the enjoyments of the desire-nature,—fall into a foul hell.

ये नरा ज्ञानशीलाश्च ते यान्ति परमां गतिम् ।
पापशीला नरा यान्ति दुःखेन यमयातनाम् ॥ १६ ॥

17. Those men who are intent upon wisdom go to the highest goal ; the sinfully-inclined go miserably to the torments of Yama.

पापिनोमैहिकं दुःखं यथा भवति तच्छुणु ।
ततस्ते मरणं प्राप्य यथा गच्छन्ति यातनाम् ॥ १७ ॥

18. Listen how the misery of this world accrues to the sinful, then how they, having passed through death, meet with torments.

सुकृतं दुष्कृतं चापि भुकृत्वा पूर्वं यथार्जितम् ।
कर्मयोगातदा तस्य कदिच्चदृ व्याधिः प्रजायते ॥ १८ ॥

19. Having experienced the good or the bad actions, in accordance with his former earning,—then, as the result of his¹ actions, some disease arises.

1. The ambiguity of the pronouns in this work is unavoidable. They may be interpreted only with the aid of common-sense.

आधिव्याधिसमायुकं जीविताशासमुस्तुकम् ।

- कालो बलीयानहिवदक्षातः प्रतिपद्यते ॥ २० ॥

20. Powerful death, unexpectedly, like a serpent, approaches him stricken with bodily and mental pain, yet anxiously hoping to live.

तप्राप्यजातनिर्वेदा नियमाणः स्वयं भृतैः ।

जरयोपात्त वै रुद्धो मरणाभिमुखो गृहे ॥ २१ ॥

आस्तेऽवमत्योपन्यस्तं गृहपालश्वाहरन् ।

आमयाव्यप्रदीप्तान्निरल्पाहारोऽप्यचेष्टिः ॥ २२ ॥

वायुनोत्कमतोत्तारः कफसंरुद्धनाडिकः ।

कासश्वासकृतायासः कण्ठे घुरघुरायते ॥ २३ ॥

शायानः परिदोषाचन्द्रिः परिवीतः स्वबन्धुभिः ।

वान्यमानेऽपि न ब्रूते कालपाशवशं गतः ॥ २४ ॥

21-24. Not yet tired of life, being cared for by his dependents, with his body deformed through old age, nearing death, in the house,

He remains, like a house-dog, eating what is ungraciously placed before him, diseased, with failing digestion, eating little, moving little,

With eyes turned up through loss of vitality, with tubes obstructed by phlegm, exhausted by coughing and difficult breathing, with the death rattle in his throat,

Lying encircled by his sorrowing relatives; though being spoken to he does not answer, being caught in the noose of death.

पवं कुटुं बमरणे व्यापृतात्माऽजितेन्द्रियः ।

नियते रुदतां स्वानामुखवेदनयास्तधीः ॥ २५ ॥

25. In this condition, with mind busy with the support of his family, with senses unconquered, swooning with intense pain he dies amidst his weeping relatives.

तस्मिन्नंतक्षणे तार्श्यं दैवी हृषिः प्रजायते ।

एकीभृतं जगत्सर्वं न किञ्चद्वक्तुमीहते ॥ २६ ॥

26. In this last moment, O Tārṣkyā, a divine vision arises,—all the worlds appear as one,—and he does not attempt to say anything.

विकलेन्द्रियसंघाते चैतन्ये जडतां गते ।

प्रचलन्ति ततः प्राणा यास्यैर्निकटवर्तिभिः ॥ २७ ॥

27. Then, at the destruction of the decayed senses and the numbing of the intelligence, the messengers of Yama come near and life departs.

स्वस्थानाश्वलिते इवासे कल्पाख्यो शतुरक्षणः ।

शतवृश्चकदृष्ट्य या पीडा सा तु भ्रूयते ॥ २८ ॥

28. When the breath is leaving its place, the moment of dying

seems an age, and pain like the stinging of hundred scorpions is experienced.

फेनमुद्दिरते सोऽथ मुखं लालाकुलं भवेत् ।
अधेद्वारेण गच्छन्ति पापिनां प्राणवायवः ॥ २९ ॥

29. Now he emits foam ; his mouth becomes filled with saliva. The vital breaths of the sinful depart by the lower gateway.

यमदूतौ तदा प्रासौ भीमौ सरमसेक्षणौ ।
पाशदण्डधरौ नमौ दृतैः कटकटायतौ ॥ ३० ॥
ऊर्ध्वकेशौ काककुञ्चणौ वक्तुण्डौ नखायुधौ ।
स हृष्टा प्रत्यहृदयः शक्त्मूत्रं विमुच्चति ॥ ३१ ॥

30-31. Then, two terrifying messengers of Yama are come, of fierce aspect, bearing nooses and rods, naked, with grinding teeth,

As black as crows, with hair erect, with ugly faces, with nails like weapons ; seeing whom his heart palpitates and he releases excrements.

ग्रंगुष्ठमात्रः पुरुषो हाहाकुर्वन्कलेवरात् ।
तदैव गृह्णते दूतैर्यास्यैः पश्यन्स्वकं गृहम् ॥ ३२ ॥

32. The man of the size of a thumb, crying out 'oh, oh,' is dragged from the body by the servants of Yama, looking the while at his own body.

यातनादेह आवृत्य पाशैर्बद्ध्वा गले बलात् ।
नयतो दीर्घमस्वानं दंडं राजभटा यथा ॥ ३३ ॥

33. Having put round him a body of torment, and bound the noose about his neck, they forcibly lead him a long way, like the king's officers a convict.

तस्यैवं नीयमानस्य दूताः संतर्जयन्ति च ।
प्रघदन्ति भयं तीव्रं नरकानां पुनः पुनः ॥ ३४ ॥
शीघ्रं प्रचलदुष्टात्मन्यास्यसि त्वं यमालयम् ।
कुम्भीपाकादिनरकांस्थां नयावोऽय मा चिरम् ॥ ३५ ॥

34-35. While thus leading him the messengers menace him, and recount over and over again the awful terrors of the hells,—

'Hurry up, you wicked man. You shall go to the abode of Yama. We will lead you now, without delay, to Kumbhîpâka and the other hells.'

एवं वाचस्तदा शृण्वन्धूनां खदितं तथा ।
उच्छैर्हाहेति चिलपंस्ताउते यमकिञ्चुरैः ॥ ३६ ॥

36. Then hearing these words, and the weeping of his relatives ; crying loudly 'Oh, oh,' he is beaten by the servants of Yama.

तथोर्निर्भिन्नहृदयस्तर्जनैर्जातयेपथुः ।
पथि इष्वभिभूस्यमाण आर्तोऽप्यं स्वमनुस्मरन् ॥ ३७ ॥

**क्षुत्तरपरीतेऽर्कदवानलानिलैः संतप्यमानः पथि तस्वालुके ।
कृच्छ्रेण गृष्टे कशया च ताडितश्चलस्यशक्तोऽपि निराश्रमोदके ॥ ३८ ॥**

37-38. With failing heart and shuddering at their threats, bitten by dogs upon the way, afflicted, remembering his misdeeds,

Hungry and thirsty, roasting in the sun, forest-fires and hot winds, struck upon the back with whips, painfully he walks, almost powerless, along a road of burning sand, shelterless and waterless.

**तत्र तत्र पतञ्ज्ञान्तो मूर्छितः पुनरुत्थितः ।
यथा पापीयसा नीतस्तमसा यमसादनम् ॥ ३९ ॥
त्रिभिर्मुर्द्धृतैर्द्वाभ्यां वा नीयते तत्र मानवः ।
प्रदर्शयन्ति दूतास्ता घोरा नरकयातनाः ॥ ४० ॥**

39-40. Here and there falling exhausted and insensible, and rising again,—in this way, very miserably led through the darkness to the abode of Yama,

The man is brought there in a short time and the messengers show him the terrible torments of hell.

**मुहूर्तमात्रात्त्वरितं यमं वीक्ष्य भयं पुमान् ।
यमाङ्गया समं दूतैः पुनरायाति खेचरः ॥ ४१ ॥**

41. Having seen the fearful Yama, the man, after a time, by command of Yama, swiftly comes back through the air, with the messengers.

**आगम्य वासनाबद्धो देहमिच्छन्यमानुगैः ।
धृतः पाशेन हृदति क्षुत्तद्भ्यां परिपीडितः ॥ ४२ ॥**

42. Having returned, bound by his past tendencies, desiring the body but held back with a noose by the followers of Yama, tortured by hunger and thirst, he weeps.

**भुडके पिण्डं सुनैर्दत्तं दानं चातुरकालिकम् ।
तथापि नस्तिकस्तर्वर्य तृप्तिं याति न पातकी ॥ ४३ ॥**

43. He obtains the rice-balls given by his offspring, and the gifts made during the time of his illness. Nevertheless, O Tārkṣya, the sinful Denier does not obtain gratification.

**पापिनां नेपतिष्ठन्ति दानं श्राद्धं जलाङ्गुलिः ।
अतः क्षुद्रायकुलायान्ति पिण्डदानभुजेऽपि ते ॥ ४४ ॥**

44. The Śrāddha, the gifts, and the handfuls of water, for the sinful, do not uplift. Although they eat the rice-ball offering, still they are tortured with hunger.

भवन्ति प्रेतरूपास्ते पिण्डदानविवर्जिताः ।
आकल्पं निर्जनारण्ये भ्रमन्ति बहुदुःखिताः ॥ ४५ ॥

45. Those who are in the departed condition; deprived of the rice-ball offering, wander about in great misery, in an uninhabited forest, until the end of the age.

नामुकं क्षीयते कर्म कल्पकोटिशतैरपि ।

अभुक्त्वा यातनां जन्मर्मानुष्यं लभते नहि ॥ ४६ ॥

46. Karma not experienced does not die away even in thousands of millions of ages ; the being who has not experienced the torment certainly does not obtain the human form.

अतो दधात्सुतः पिण्डान्दिनेषु दशसु द्विज ।

प्रत्यहं ते विभज्यन्ते चतुर्मागैः खगोत्तम ॥ ४७ ॥

47. Hence, O Twice-born,¹ for ten days the son should offer rice-balls. Every day these are divided into four portions, O Best of Birds.

भागद्वयं तु देहस्य पुष्टिदं भूतपञ्चके ।

तृतीयं यमदूतानां चतुर्थं सोऽपजीवति ॥ ४८ ॥

48. Two portions give nourishment to the five elements of the body ; the third goes to the messengers of Yama ; he lives upon the fourth.

अहेरात्रैश्च नवभिः प्रेतः पिण्डमवामुयात् ।

जन्मर्मिष्यदेहश्च दशमे बलमाप्नुयात् ॥ ४९ ॥

49. For nine days and nights the departed obtains rice-balls, and on the tenth day the being, with fully formed body, acquires strength.

दण्डे देहे पुनर्देहः पिण्डैस्तपद्यते खग ।

हस्तमात्रः पुमान्येन पथि भुङ्क्ते शुभाशुभम् ॥ ५० ॥

50. The old body being cremated, a new one is formed by these offerings, O Bird ; the man, the size of a hand (cubit), by this experiences good and evil on the way.

प्रथमेऽहनि यः पिण्डस्तेन मूर्धा प्रजायते ।

ग्रीष्मास्तकन्धौ छितीयेन तृतीयादृष्टदयं भवेत् ॥ ५१ ॥

चतुर्थेन भवेत्पृष्ठं पञ्चमाभासिरेच च ।

षष्ठेन च कटीगुणं सप्तमात्सकिथनो भवेत् ॥ ५२ ॥

जानुपादौ तथा द्वाभ्यां दशमेऽहि क्षुधातृष्ण ॥ ५३ ॥

51—53. By the rice-ball of the first day the head is formed ; the neck and shoulders by the second ; by the third the heart forms ;

By the fourth the back forms ; and by the fifth the navel ; by the sixth the hips and secret parts ; by the seventh the thigh forms ;

1. Members of the three higher castes take a "second birth" when invested with the sacred thread ; all birds are twice-born, in and from the egg.

Likewise next the knees and feet by two ; on the tenth day hunger and thirst.

पिण्डं देहमाश्रित्य क्षुधाविष्टस्तृष्णदीर्तः ।
एकादशं द्वादशं च प्रेतो भुज्ञते दिनद्वयम् ॥ ५४ ॥

54. Dwelling in the body formed by the rice-balls, very hungry and pained with thirst, on both the eleventh and twelfth days the departed eats.

अयोदशेऽहनि प्रेतो यन्त्रितो यमकिङ्कूरैः ।
तस्मिन्मार्गे व्रजत्येको गृहीत इव मर्कटः ॥ ५५ ॥

55. On the thirteenth day the departed, bound by the servants of Yama, walks alone along the road like a captured monkey.

षडशीति सहस्राणि योजनानां प्रमाणतः ।
यममार्गस्य विस्तारो विना वैतरणीं स्वग ॥ ५६ ॥

56. The extent of the way of Yama measures eighty-six thousand Yojanas,¹ without Vaitarani, O Bird.

अहन्यहनि वै प्रेतो योजनानां शतद्वयम् ।
चत्त्वारिंशत्तथै सप्त दिवारात्रेण गच्छति ॥ ५७ ॥

57. Two hundred and forty-seven Yojanas each day the departed travels, going by day and night.

अतीत्य क्रमशो मार्गे पुराणिमानि षोडश ।
प्रयाति धर्मराजस्य भवनं पातकी जनः ॥ ५८ ॥
सौम्यं सौरिपुरं नगेन्द्रभवनं गन्धर्वशैलागमै
कौञ्चं क्रूरपुरं विच्चिरभवनं बह्वापदं दुःखदम् ।
नानाकन्दपुरं सुतसभवनं रौद्रं पयोवर्षणं
शीताद्यं बहुभीति धर्मभवनं याम्यं पुरं चाग्रतः ॥ ५९ ॥

58-59. Having passed successively through these sixteen cities on the way, the sinful man goes to the place of the King of Righteousness² :—

Saumya,³ Sauripura,⁴ Nâgendrabhavana,⁵ Gândharva,⁶ Shailâgama,⁷ Krauncha,⁸ Krûrapura,⁹ Viehitrabhavana,¹⁰ Bahwâpada,¹¹ Duâkhada¹², Nânakrandapura,¹³ Sutaptabhawana,¹⁴ Raudra,¹⁵ Payavarshana,¹⁶ Shitâdhyâ,¹⁷ Bahubhîti¹⁸ :—before the city of Yama, the abode of righteousness

1. A Yojana is between 8 and 9 miles.
2. Another form of Yama.
3. Calm place.
4. Town of Saturn.
5. Residence of the Lord of Serpents.
6. Place of Singers.
7. Inaccessible mountain.
8. Name of a mountain.
9. Town of cruelty,

10. A wonderful place.
11. Many calamities.
12. Misery-giving.
13. Town of varied eries.
14. Very hot place.
15. Savage.
16. Rains
17. Very cold.
18. Many horrors.

याम्यपादैधृतः पापी हाहेति प्रखदन्पथि ।
स्वगृहं तु परित्यज्य पुरं याम्यमनुक्षेत् ॥ ६० ॥

60. Held by the nooses of Yama, the sinful, crying out "Oh, oh," having left his own house, goes on the way to the city of Yama.

इति श्रीसारोद्धारे गरुडपुराणे पापिनाम् येदिकासुप्तिकदुःखनिष्ठपणं
नाम प्रथमोऽध्यायः ॥ १ ॥

CHAPTER II.

An Account of The Way of Yama.

गरुड उवाच ।

कीहृशो यमलोकस्य पन्था भवति दुःखदः ।
यत्र यान्ति यथा पापास्तम्भे कथय केशव ॥ १ ॥

1. Garuda said : What is the path of misery in the world of Yama like ? Tell me, O Kesava, in what way the sinful go there.

श्रीभगवनुवाच ।

यममार्गं महददुःखग्रदं ते कथयास्यहम् ।
मम भक्तोऽपि तच्छ्रुत्वा त्वं भविष्यति कम्यितः ॥ २ ॥

2. The Blessed Lord said: I will tell you about the Way of Yama, bestowing great misery. Although you are my devotee, when you have heard it you will become agitated.

वृक्षच्छाया न तत्रास्ति यत्र विश्रमते नरः ।
यस्मिन्नार्गे न चान्नाद्यं येन प्राणान्समुद्धरेत् ॥ ३ ॥

3. There is no shade of trees there, in which a man may take rest, and on this road there is none of the foods by which he may support life.

न जलं हृश्यते क्वापि तृष्णितोऽतीव यः पिवेत् ।
तपन्ते द्रादशादिस्याः प्रलयान्ते यथा खग ॥ ४ ॥

4. No water is to be seen anywhere that he, extremely thirsty, may drink. Twelve suns blaze, O Bird, as though at the end of a pralaya.

तस्मिन् गच्छति पापात्मा शोतवातेन पीडितः ।
कण्टकैर्विष्यते क्वापि क्वचित् सर्पैर्महाविषैः ॥ ५ ॥

5. There the sinful soul goes along pierced by cold winds, in one place torn by thorns, in another stung by very venomous serpents.

सिहैर्व्याघैः श्वभिर्घोरैर्भृश्यते क्वापि पापकृत् ।
वृश्चिकैर्दर्श्यते क्वापि क्वचिद्दृशते घहिना ॥ ६ ॥

6. The sinful in one place is bitten by ferocious lions, tigers, and dogs ; in another stung by scorpions ; in another burnt by fire.

ततः क्वचिन्महाघोरमसिपन्नवनं महत् ।
योजनानां सहस्रे द्वे विस्तारायामतः स्मृतम् ॥ ७ ॥
काकोलुकवटा गृधसरद्यादंसङ्कुलम् ।
स दावाग्नि च तत्पत्रैऽित्तुभिन्नः प्रजायते ॥ ८ ॥

7-8. In one place there is a very terrible forest of sword-like leaves, which is recorded as two thousand yojanas in length and breadth,

Infested with crows, owls, hawks, vultures, bees, mosquitoes, and having forest-fires,—by whose leaves he is pierced and torn.

कचित्पतस्यन्धकृपे विकटात्पर्वतात्कचित् ।
गच्छति क्षुरधारासु सङ्कूनामुपरि कचित् ॥ ९ ॥

9. In one place he falls into a hidden well ; in another from a lofty mountain ; in another he treads on razor-edges and on spear-points.

सखलस्थेतमस्युप्रे जले निपतति कचित् ।
कचित्पङ्क्ते जलैकाढ्हे कचित्सन्तसकर्दमे ॥ १० ॥

10. In one place he stumbles in the awful black darkness and falls into water ; in another in mud abounding in leeches ; in another in hot slime.

सन्तप्तवालुकाकीर्णं धातताप्रमये कचित् ।
कचिदद्भारराशौ च महाधूमाकुले कचित् ॥ ११ ॥

11. In one place is a plain of hot sand, made of smelted copper ; in another a mound of embers ; in another a great cloud of smoke.

कचिदद्भारवृष्टिश्च शिलावृष्टिः सधज्रका ।
रक्तवृष्टिः शखवृष्टिः कचिदुष्मासबुवर्षणम् ॥ १२ ॥
क्षारकर्दमवृष्टिश्च महानिमनानि च कचित् ।
वप्रप्ररोहणं क्रापि कन्द्रेषु प्रवेशनम् ॥ १३ ॥

12-13. In some places are showers of charcoal, showers of stones and thunderbolts, showers of blood, showers of weapons, showers of boiling water,

And showers of caustic mud. In one place are deep chasms ; in others hills to climb and valleys to descend.

गाढान्धकारस्तश्रास्ति तुःखारोहशिलाः कचित् ।
पूयशोणितपूर्णाश्च विष्ट्रपूर्णा ह्रदाः कचित् ॥ १४ ॥

14. In one place there is pitch darkness ; in another rocks difficult to climb over ; in others lakes filled with pus and blood, and with excrement.

मार्गमध्ये वहत्युग्रा धोरा वैतरणी नदी ।
साहृष्टा तुःखदा किंवा यस्या धार्ता भयावहा ॥ १५ ॥
शतयोजनविस्तीर्णा पूयशोणितवाहिनी ।
अस्थिवृन्दतटा तुर्गा मासशोणितकर्दमा ॥ १६ ॥
अगाधा तुस्तरा पापैः केशशैवालदुर्गमा ।
महाग्राहसमाकीर्णा धोरपक्षिशैवृता ॥ १७ ॥

15-17. In the midst of the way flows the terribly horrible Vaitarani River, which when seen inspires misery, of which even an account arouses fear.

Extending a hundred yojanas, a flow of pus and blood, impassible, with heaps of bones on the banks, with mud of flesh and blood,

Unfordable, impassible for the sinful, obstructed with hairy moss, filled with huge crocodiles, and crowded with hundreds of dreadful birds.

आगतं पापिनं हृष्टा ज्वालाधूमसमाकुला ।

वथते सा नदी तार्क्ष्य कटाहान्तर्घृतं यथा ॥ १८ ॥

कुमिभिः सङ्कुला धोरैः सूचीवक्रैः समन्ततः ।

वज्रतुण्डैवेहागृधैर्वायसैः परिवारिता ॥ १९ ॥

हिशुमारैश्च मकरैर्जलौकामरस्यकच्छपैः ।

अन्यैर्जलस्थजीवैश्च पूरितामासमेदकैः ॥ २० ॥

18-20. When it sees the sinful approaching, this river, overspread with flames and smoke, seethes, O Tārkshya, like butter in the frying-pan :

Covered all over with dreadful throngs of insects with piercing stings, infested with huge vultures and crows with adamantine beaks,

Filled with porpoises, with crocodiles, with leeches, fishes and turtles, and with other flesh-eating water-animals.

पतितास्तप्रवाहे च कन्दन्ति बहुपापिनः ।

हा भ्रातः पुत्र तातेति प्रलपन्ति मुहुर्मुहुः ॥ २१ ॥

21. Very sinful people, fallen into the flood, cry, 'O Brother, O Son, O Father !'—again and again wailing.

क्षुधितास्तृष्णिताः पापाः पिबन्ति किल शोणितम् ।

सा सरिद्रधिरापूरं वहन्तो फेनिलं बहु ॥ २२ ॥

महाधोरातिगर्जन्ती दुर्निरीक्ष्या भयावहा ।

तस्या दर्शनमाश्रेण पापाः स्वर्गतचेतनाः ॥ २३ ॥

22-23. Hungry and thirsty the sinful drink the blood, it is said. That river, flowing with blood, carrying much foam,

Very dreadful, with powerful roaring, difficult to see into, fear-inspiring,—at the very sight of it the sinful swoon away.

बहुवृश्चकसङ्कीर्णा सेविता कृष्णपञ्चैः ।

तन्मस्ये पतितानां च आता कोऽपि न विद्यते ॥ २४ ॥

24. Covered with many scorpions, and with black snakes,—of those who have fallen into the midst of this, there is no rescuer whatever.

आषर्तशतसाहस्रैः पाताले यात्ति पापिनः ।

क्षणं तिष्ठन्ति पाताले क्षणादुपरिवर्त्तनः ॥ २५ ॥

25. By hundreds of thousands of whirlpools the sinful descend to the lower region. They stay for a moment in the lower region, after the moment rising again.

पापिनां पतनायैव निर्मिता सा नदी खग ।
न पारं हृश्यते तस्या दुस्तरा बहुतुःखदा ॥ २६ ॥

26. O Bird, this river was created only that the sinful should fall into it. It is difficult to cross and gives great misery, and its opposite cannot be seen.

एवं बहुधिधल्लेशो यमागेऽर्तिदुःखदे ।
क्रोशन्तश्च रुदन्तश्च दुःखिता यान्ति पापिनः ॥ २७ ॥

27. Thus along the Way of Yama, of many kinds of pain, giving extreme misery, go the sinful, crying and weeping and laden with misery.

याशेन यन्त्रिताः केचिक्लिष्टमाणास्तथाङ्गौशौ ।
शर्वाग्रैः पृष्ठतः प्रोतैर्नीर्यमानाश्च पापिनः ॥ २८ ॥

28. Bound by the noose, some of them being dragged by hooks, and pierced from behind with points of weapons, the sinful are led on.

नासाग्रपाशकृष्टाश्च कर्णणाशैस्तथापरे ।
कालपाशौः कृष्टमाणाः काकैः कृष्टास्तथापरे ॥ २९ ॥

29. Others are drawn along by a noose through the end of the nose, and also by nooses through the ears ; others, by the nooses of death being dragged along, are pecked by crows.

ग्रीवाबाहुषुपादेषु बद्धाः पृष्ठे च श्रुद्धलैः ।
अयोमारचं यं केचिद्वहन्तः पथि यान्ति ये ॥ ३० ॥
यमदूतैर्महायोरैस्ताड्यमानाश्च मुद्ररैः ।
वमन्तो रुधिरं वकात्तदेवाश्वन्ति ते पुनः ॥ ३१ ॥
शोषन्ते स्वानि कर्माणि ग्लानिं गच्छन्ति जन्तवः ।
प्रतीवदुःखसम्पन्नाः प्रयान्ति यमप्रदिरम् ॥ ३२ ॥

30—32. Some go on the way neck, arms, feet and back bound with chains, bearing many loads of iron,

And being beaten with hammers by the awful messengers of Yama ; vomiting blood from the mouth, which then they eat again,

Bewailing their own karmas these beings, becoming exhausted, full of very great misery, go on towards the mansion of Yama.

तथा च स ब्रजन्माणे पुन्र पैत्रे इति श्रुदन् ।
हादेति प्रश्वदभित्यमनुतप्यति मन्दधीः ॥ ३२ ॥
महता पुण्ययोगेन मानुषं जन्म लभ्यते ।
तत्राप्य न कृता धर्मः कीहृशं हि मया कृतम् ॥ ३४ ॥

33-34. And the stupid, thus going on the way, calling on son and grandson, incessantly crying out, 'Oh, oh,' repents :—

' By great meritorious effort birth as a human being is gained. Having obtained that, I did not do my duty,—also, whatever have I done !

मया न दत्तं न हुताशने तपो न तसं विदशा न पूजिताः ।
न तीर्थसेवा विहिता विधानतो देहिन्कचिन्निस्तरयत्त्वया कृतम् ॥ ३५ ॥

35. 'I made no gifts ; no offerings to the fire ; performed no penances ; did not worship the deities ; did not perform service at a place of pilgrimage as prescribed ;—O Dweller in the Body, make reparation for whatever you have done !

न पूजिता विग्रग्याः सुरापगा न चाश्रिताः सत्पुरुषा न सेविताः ।
परोपकारा न कृताः कदाचन देहिन्कचिन्निस्तरयत्त्वया कृतम् ॥ ३६ ॥

36. 'I did not duly honour the assemblies of Brahmans ; did not visit the holy river¹ ; did not wait upon good men ; never performed any benevolent acts ;—O Dweller in the Body, make reparation for whatever you have done !

जलाशयो नैव कृते हि निर्जले मनुष्यहेतोः पशुपक्षिहेतवे ।
गोविग्रवृत्त्यर्थमकारिनाण्वपि देहिन्कचिन्निस्तरयत्त्वया कृतम् ॥ ३७ ॥

37. 'Alas, I did not excavate tanks in waterless places, either for the benefit of men or for the sake of animals and birds ; did not even a little for the support of cows and brahmans ;—O Dweller in the Body, make reparation for whatever you have done !

न नित्यदानं न गवाहिंकं कृतं न वेदशाखार्थवचः प्रमाणितम् ।
भ्रुतं पुराणं न च पूजिता शो देहिन्कचिन्निस्तरयत्त्वया कृतम् ॥ ३८ ॥

38. 'I made no daily gifts and did not give food daily to the cow ; did not value the precepts of the Vedas and the Śāstras ; did not listen to the Purāṇas, nor worship the wise ;—O Dweller in the Body, make reparation for whatever you have done !'

भर्तुर्मेर्या नैव कृतं हितं वचः पतिव्रतं नैव कदापि पालितम् ।
न गौरवं कापि कृतं गुरुचितं देहिन्कचिन्निस्तरयत्त्वया कृतम् ॥ ३९ ॥

39. 'I did not follow the good advice of my husband ; never preserved fidelity to my husband ; did not pay due respect to my worthy elders ;—O Dweller in the Body, make reparation for whatever you have done !

न धर्मबुद्धया पतिरेव सेवितो वहिप्रवेशो न कृते मृते पतौ ।
वैधव्यमासाद्य तपो न सेवितं देहिन्कचिन्निस्तरयत्त्वया कृतम् ॥ ४० ॥

40. 'Not knowing my duty I did not serve my husband, nor after his death enter the fire. Having become widowed I performed no austerities ;—O Dweller in the Body, make reparation for whatever you have done !

मासोपधासैर्न विशोषितं मया चान्द्रायौर्वा नियमैः सविस्तरैः ।
नारीशारीरं बहुदुःखभाजनं लब्धं मया पूर्वकृतैर्धिकर्मभिः ॥ ४१ ॥

41. ‘I did not emaciate myself by monthly fasts by the course of the moon, nor by detailed observances. Owing to my bad deeds in former lives I got a woman’s body, which is a source of great misery.’

पवं विलय बहुशः संस्मरन्पूर्वदैहिकम् ।
मानुषत्वं मम कुत इति क्रोशन्प्रस्तर्पति ॥ ४२ ॥

42. Thus having lamented many times, remembering the past incarnation, crying ‘Whence did I attain this human state?’ he goes on.

दशसप्तदिनान्येको धायुवेगेन गच्छति ।
अष्टादशो दिने तार्श्य प्रेतः सौम्यपुरं घजेत् ॥ ४३ ॥

43. For seventeen days he goes on alone with the speed of the wind. On the eighteenth day, O Tārkṣya, the departed reaches the City of Saumya.

तस्मिन्पुरवरे रस्ये प्रेतानां च गणेऽमहान् ।
पुष्पभद्रा नदी तत्र न्यग्रोधः प्रियदर्शनः ॥ ४४ ॥

44. Large numbers of the departed are in that excellent and beautiful city. The River Puṣhpabhadrā is there, and a fig-tree delightful to see.

पुरे तत्र सविथामं प्राप्यते यमकिङ्करैः ।
दारपुष्पादिकं सौख्यं स्मरने तत्र दुःखितः ॥ ४५ ॥

45. In that city he takes rest, along with the servants of Yama. There he remembers the enjoyment of wife, son and others, and is miserable.

धनानि भृत्यमात्राणि सर्वं शोचति वै यदा ।
तदा प्रेतास्तु तत्रस्याः किञ्चुराश्वेदमञ्जुबन् ॥ ४६ ॥
क धनं क सुता जाया क सुहृत्क च बान्धवाः ।
स्वकर्मोपार्जितं भोक्ता मूढ याहि चिरं पथि ॥ ४७ ॥

46-47. When he bewails his wealth, his family and dependents all, then the departed belonging there and the servants say this :

Where is your wealth now? Where are your children and wife now? Where are your friends and relatives now? You only suffer the result of your own karma, you fool. Go on for a long time!

जानासि सम्बलबलं बलमध्यगानां नो सम्बलाय यतसे परलोकपात्य ।
गत्व्यमस्ति तव निदिच्चत्मेष तेन मार्गेण यत्र भवति क्रयविक्ययो हि ॥ ४८ ॥

48. ‘You know that provisions are the strength of a traveller. You do not strive for provisions, O Traveller in the Higher World! Yet you must inevitably go on that way, where there is neither buying nor selling.

आबालस्यात्मां दियं नैवमर्त्यं भृतस्त्वया ।
पुराणसम्बद्धं वाक्यं किं द्विजेभ्योऽपि न भ्रुतम् ॥ ४९ ॥

49. 'Have you not heard, O Mortal, of this way, which is familiar even to children? Have you not heard of it from the twice-born, as spoken of in the Purāṇas?'

पथमुक्तस्ततो दूतैस्ताड्यमानश्च मुद्रैः ।
निपतन्तुपतन्धावन्धाशैराकृच्यते बलात् ॥ ५० ॥

50. Thus spoken to by the messengers and being beaten with the hammers, he is forcibly dragged by the nooses, falling down and getting up again and running.

अत्र दक्षं सुतैः पैत्रैः स्नेहाद्वा कृपयाथवा ।
मासिकं पिण्डमश्चाति ततः सौरिपुरं वज्रेत् ॥ ५१ ॥

51. Here he eats the monthly rice-balls given by his sons and grandsons through either love or compassion, and thence goes on into Sanripura.

तत्र नामनास्ति राजा वै जङ्गमः कालरूपधृक् ।
तदृष्ट्वा भयभीतोऽसौ विश्वामे कुरुते मतिम् ॥ ५२ ॥

52. There is there a king named Jangama, who has the appearance of Death. Having seen him he is overcome with fear and decides to give up efforts.

उदकं चान्तसंयुक्तं भुड्के तत्र पुरे गतः ।
त्रै पाक्षिके वै यदत्तं स तत्पुरमतिकमेत् ॥ ५३ ॥

53. In that city he eats a mixture of water and food, given at the end of three fortnights, and then passes on from that city.

ततो नगेन्द्रभवनं प्रेतो याति त्वरान्वितः ।
वनानि तत्र रैद्राणि हृष्टा कन्दति दुःखितः ॥ ५४ ॥

54. Thence the departed speedily goes to Nagendrabhavana; and having seen the fearful forests there he cries in misery.

निर्घृणैः कृच्यमाणस्तु रुदते च पुनः पुनः ।
मासद्वयावसाने तु तथुरं अथितो व्रजेत् ॥ ५५ ॥
भुक्त्वा पिण्डं जलं वस्त्रं दक्षं यद्वान्धवैरिह ।
कृच्यमाणः पुनः पाशैर्नीयतेऽप्ये च किञ्चुरैः ॥ ५६ ॥

55-56. Being dragged unmercifully he weeps again and again. At the end of two months the afflicted leaves that city,

Having enjoyed there the rice-balls, water and cloths given by his relatives; being again dragged with the nooses he is led onwards by the servants.

मासे तृतीये सम्प्राप्ते प्राप्य गन्धर्वपत्तनम् ।
दृतीयमासिकं पिण्डं तत्र भुक्त्वा प्रसर्पति ॥ ५७ ॥

शैलागमं चतुर्थं च मासि प्राभोति वै पुरम् ।
पाणाणास्तत्र वर्षन्ति प्रेतस्योपरि भूरिशः ॥ ५८ ॥

57-58. Upon the coming of the third month, having arrived at the city of the Gandharvas, and there having eaten the rice-balls offered in the third month he moves on,

• And in the fourth month reaches Sailāgama city. There stones rain-down copiously upon the departed.

चतुर्थमासिकं पिण्डं भुक्त्वा किञ्चित्सुखी भवेत् ।
ततो याति पुरं ग्रेतः कौञ्चं मासेऽथ पठ्वमे । ५९ ॥

59. Having eaten the rice-balls of the fourth month he becomes somewhat happy. In the fifth month the departed goes thence to the city of Krauncha.

हस्तदत्तं तदा भुज्ञके ग्रेतः कौञ्चपुरे स्थितः ।
यत्पञ्चमासिकं पिण्डं भुक्त्वा क्रूरपुरं वजेत् ॥ ६० ॥

60. Remaining in the city of Krauncha, the departed eats the rice-balls given by hand in the fifth month, and then, having eaten it, goes to Krūrapura.

सार्धकैः पञ्चमिर्मासैन्यौ नषाणमासिकं वजेत् ।
तत्र दक्षेन पिण्डेन घटेनाप्यायितः स्थितः ॥ ६१ ॥

61. At the end of five and a half months the ceremony before the six-monthly is performed. He remains, satisfied with the rice-balls and jars then given.

मुहूर्तार्धं तु विभ्रम्य कम्पमानः सुदुःखितः ।
तत्पुरं तु परित्यज्य तर्जितो यमकिङ्करैः ॥ ६२ ॥
प्रयाति चित्रभवनं विचित्रो नाम पार्थिवः ।
यमस्यैवानुजो भ्राता यत्र राज्यं प्रशास्ति हि ॥ ६३ ॥

62-63. Having stayed, trembling and very miserable, for a time and having left that city, threatened by the servants of Yama,

He goes to Chitrabhavana, over which kingdom rules a king named Vichitra, who is the younger brother of Yama.

तं विलोक्य महाकायं यदा भीतः पलायते ।
तदा संमुख आगत्य कैवर्ता इदमशुब्दन् ॥ ६४ ॥
वयं ते तर्तुकामाय महावैतरणो नदीम् ।
नावमादाय संग्रासा यदि ते पुण्यमीहशम् ॥ ६५ ॥

64-65. When he sees his huge form he runs away in fear. Then having come before him some fishermen say :

‘We have arrived, bringing a boat for you—who desire to cross the great Vaitarani River—if your merits are sufficient.’

दानं वितरणं प्रोक्षं मुनिभिस्तत्त्वदर्शीभिः ।
इयं सा तीर्यते यस्मात्तस्माद्वैतरणी स्मृता ॥ ६६ ॥
यदि त्वया प्रदत्ता गौहतदा नौरपतर्पति ।
नान्यथेति वचस्तेषां ध्रुवा हा दैव भाषते । ॥ ६७ ॥

66-67. 'It is said by the sages, who see the truth, that Vitarapa is a gift, and this is called Vaitaranî because it is crossed over by that.'

'If you have made the gift of a cow, then the boat will come to you, otherwise not.' Having heard their words, 'Oh Heavens,' he exclaims.

तं हृष्टा कथ्यते सा तु तां हृष्टा सोऽतिकन्दते ।
अदत्तदानः पापात्मा तस्यामेव निमज्जति ॥ ६८ ॥

68. Seeing him it seethes, seeing which he cries loudly. The sinful soul who has made no gifts verily sinks in that.

तन्मुखे कण्टकं दत्त्वा दूतैराकाशसंस्थितैः ।
बडिशेन यथा मत्स्यस्तथा पारं प्रणीयते ॥ ६९ ॥

69. Having fixed a skewer through his lips, the messengers, floating in the air, carry him across like a fish upon a hook.

षाण्मासिकं च यत्पिण्डं तत्र भुक्त्वा प्रसर्पति ।
मार्गे स विलपन्याति बुभुक्षापीडितो शलम् ॥ ७० ॥

70. Having then eaten the rice-balls of the sixth month, he passes on. He goes on the way lamenting, very greatly afflicted with the desire to eat.

सप्तमे मासि सम्प्राप्ते पुरं बह्वापदं वज्रेत् ।
तत्र भुडक्ते प्रदत्तं यत्सप्तमे मासि पुत्रकैः ॥ ७१ ॥

71. At the approach of the seventh month he goes to the city of Bahwâpada. There he enjoys what is given by his sons in the seventh month.

तत्पुरं तु यतिकम्य दुःखदं पुरमृच्छति ।
महददुःखमधाप्रोति खे गच्छत्वेचरेश्वर ॥ ७२ ॥

72. Having passed beyond that city, he arrives at the city of Duḥkhada. Travelling in the air he suffers great misery, O Ruler of Birds.

मास्यष्टमे प्रदत्तं यत्पिण्डं भुक्त्वा प्रसर्पति ।
नवमे मासि संपूर्णे नानाकन्दपुरं वज्रेत् ॥ ७३ ॥

73. Having eaten the rice-balls which are given in the eighth month he moves on. At the end of the ninth month he goes to the city of Nânâkranda.

नानाकन्दगणान्हृष्टा कन्दमानान्सुदाहणान् ।
स्वपं च शृत्यहृदयः समाकन्दति दुःखितः ॥ ७४ ॥

74. Having seen many people crying in agony in various ways, and being himself faint of heart, he cries in great misery.

विहाय तत्पुरं प्रेतस्तर्जिता यमकिङ्गौरैः ।
सुतसभवनं गच्छेदशामे मासि कृच्छ्रतः ॥ ७५॥

75. Having left that city, the departed, threatened by the servants of Yama, goes, with difficulty, in the tenth month, to Sutaptabhavana.

पिण्डदानं जलं तत्र भुक्त्वापि न सुखी भवेत् ।
मासि चैकादशे पूर्णे पुरं रौद्रं स गच्छति ॥ ७६ ॥

76. Though he there obtains the rice-ball gifts and water, he is not happy. At the completion of the eleventh month he goes to the city of Raudra.

दशैकमासिकं तत्र भुज्ञके दत्तं सुतादिभिः ।
सार्धं चैकादशे मासि पयोवर्षमृच्छति ॥ ७७ ॥

77. There he enjoys what is offered in the eleventh month by his sons and others, and half after the eleventh month he reaches Payovarāṇa.

मेघास्तत्र प्रवर्षति प्रेतानां दुःखदायकाः ।
न्यूनाब्दिकं च यच्छास्त्रं तत्र भुज्ञके स दुःखितः ॥ ७८ ॥

78. There clouds team, giving misery to the departed, and there he, in misery, obtains the Śrāddha before the annual one.

सम्पूर्णे तु ततो वर्षे शीताद्यं नगरं वज्रेत् ।
हिमाञ्छतगुणं तत्र महाशीतं तपत्यपि ॥ ७९ ॥

79. At the end of the year he goes to the city of Śitādhyā, where cold a hundred times greater than that of the Himavaya afflicts him.

शीतार्तः क्षुधितः सोऽपि वीक्षते हि दिशो दश ।
तिष्ठते बान्धवः कोऽपि यो मे दुःखं अप्योहति ॥ ८० ॥

80. Hungry and pierced with cold, he looks about in the ten directions. ‘ Does there remain any relative who will remove my misery ? ’

किङ्गुरास्ते वदन्त्यत्र क ते पुण्यं हि ताहशम् ।
भुक्त्वा च वार्षिकं पिण्डं धैयं मालम्बते पुनः ॥ ८१ ॥

81. There the servants ask : ‘ What sort of merit have you ? ’ Having eaten the annual rice-balls he plucks up courage again.

ततः संघटसरस्यान्ते प्रेत्यासन्ने यमालये ।
षहुभीतिपुरे गत्वा हस्तमान्रं समुत्सज्जत् ॥ ८२ ॥

82. At the end of the year, coming nearer to the abode of Yama, having reached the city of Bahubhīti, he casts off the body the measure of a hand.

अङ्गुष्ठमात्रो वायुदत्तं कर्मसोगाय खेचरः ।
यातनादेहमासाद्य सहयाम्यैः प्रयोति च ॥ ८३ ॥

83. The spirit the size of a thumb, to work out its karma, getting a body of torment, sets out through the air with the servants of Yama.

गैरिदैहिकदानानि यैन् दत्तानि काश्यप ।
पश्चं कष्टेन ते यान्ति गृहीता हृष्णन्धनैः ॥ ८४ ॥

84. Those who do not offer gifts for the dweller in the upper body,
O Kāshyapa, thus go, painfully bound in tight bonds.

धर्मराजपुरे सन्ति चतुर्द्वाराणि खेचर ।
तत्रायं दक्षिणद्वारमागास्ने परिकीर्तिः ॥ ८५ ॥

85. Into the city of the King of Justice there are four gateways,
O Bird, of which the way of the southern gate has been declared to you.

अस्मिन्पथि महाघारे क्षुत्रषाश्रमपीडिताः ।
यथा यान्ति तथा प्रोक्तं किं भूयः श्रोतुमिच्छसि ॥ ८६ ॥

86. How they go on this most dreadful path, afflicted with hunger,
thirst and exhaustion, has been told. What else do you wish to hear?

इति श्रीगृहुपुराणे सारोद्धारे यमपार्गनिरूपणं नाम द्वितीयोऽन्यायः ॥ २ ॥

CHAPTER III.

An Account of the Torments of Yama.

. गरुड उवाच ।

यमर्मार्गमतिक्रम्य गत्वा पापी यमालये ।

कीहृशीं यातनां भुज्ञके तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said : What are the torments like that the sinful suffers, having passed along the way of Yama into the abode of Yama ? Tell me this, O Keshava.

श्री भगवानुवाच ।

आद्यन्तं च प्रवक्ष्यामि धृणुष्व विनतात्मज ।

कथयमानेऽपि नरके त्वं भविष्यसि कम्पितः ॥ २ ॥

2. The Blessed Lord said : Listen, O Descendant of Vinatā. I will tell it to you from the beginning to the end. Even at the description of hell you will tremble.

चत्वारिंशद्योजनानि चतुर्युक्तानि काश्यप ।

बहुभीतिपुरादग्रे धर्मराजपुरं महत् ॥ ३ ॥

3. Four and forty yojanas, O Kāshyapa, beyond the city of Bahubhīti, lies the great city of the King of Justice.

हाहाकारसमायुक्तं दृष्टा क्रन्दिति पातकी ।

तत्कल्पितं समाकर्ण्य यमस्य पुरचारिणः ॥ ४ ॥

गत्वा च तत्र ते सर्वं प्रतीहारं वदन्ति हि ।

धर्मध्वजः प्रतीहारस्तत्र तिष्ठति सर्वदा ॥ ५ ॥

4-5. The sinful man cries when he hears the mingled wails of 'Oh, Oh,' and having heard his cry, those who walk about in the city of Yama.

All go to the door-keeper and report it to him. The doorkeeper Dharmadhwaja, always stands there.

स गत्वा चित्रगुप्ताय ब्रूते तस्य शुभाशुभम् ।

ततस्तं चित्रगुप्तोऽपि धर्मराजं निवेदयेत् ॥ ६ ॥

6. He, having gone to Chitragupta,¹ reports the good and evil deeds. Then Chitragupta tells it to the King of Justice.

नास्तिका ये नरास्तार्थं महापापताः सदा ।

तादृच सर्वात्यथायामयं सम्यग्जानाति धर्मराट ॥ ७ ॥

7. The men who are Deniers, O Tarkshya, and always delight in great sin ; these are all, as is proper, well-known to the King of Justice.

1. Name of the being who records the doings of men.

तथापि चित्रगुप्ताय तेषां पापं स पृच्छति ।
चित्रगुप्तोऽपि सर्वज्ञः ध्रवणात्परिपृच्छति ॥ ८ ॥

8. Nevertheless, he asks Chitragupta about their sins. Chitragupta, although he is all-knowing, enquires of the Sravāṇīs.

श्रवणा ब्रह्मणः पुत्राः स्वभूपातालचारिणः ।
दूरध्रवणविज्ञाना दूरदर्शनचक्षुषः ॥ ९ ॥

9. The Sravāṇīs are the sons of Brahmaṇ who wander in heaven, on earth, and in the nether regions, hear and understand at a distance, and see a long way off.

तेषां पत्न्यस्तथा भूताः ध्रवण्यः पृथगाह्वयाः ।
स्त्रीणां विचेष्टिं सर्वं ता विजानन्ति तत्त्वतः ॥ १० ॥

10. Their wives have a similar nature, and are called, distinctively, Sravāṇīs. They know accurately all that is done by women.

नरैः प्रच्छक्षं प्रत्यक्षं यत्कोकं च हृतं च यत् ।
सर्वमावेदयन्त्येव चित्रगुप्ताय ते च ताः ॥ ११ ॥

11. These report to Chitragupta everything that is said and done, openly and secretly, by men.

चारास्ते धर्मराजस्य मनुष्याणां शुभाशुभम् ।
मनोचाकायजं कर्म सर्वं जानन्ति तत्त्वतः ॥ १२ ॥

12. These followers of the King of Justice know accurately all the virtues and vices of mankind, and the karma born of mind, speech and body.

एवं तेषां शक्तिरत्ति मर्त्यमर्त्यधिकारिणाम् ।
कथयन्ति त्रृणां कर्म श्रवणाः सत्यवादिनः ॥ १३ ॥

13. Such is the power of these, who have authority over mortals and immortals. Thus do these truth-speaking Sravāṇīs relate the actions of man.

व्रतैर्दैनैश्च सत्योक्त्या यस्तोषयति तान्नरः ।
भवन्ति तस्य ते सौम्याः स्वर्गमेक्षप्रदायिनः ॥ १४ ॥

14. To the man who pleases them by austerity, charity and truthful speech, they become benevolent, granting heaven and liberation.

पापिनां पापकर्माणि ज्ञात्वा ते सत्यवादिनः ।
धर्मराजपुरः प्रोक्ता जायन्ते दुःखदायिनः ॥ १५ ॥

15. Knowing the wicked actions of the sinful, those truth-speakers, relating them before the King of Justice, become dispensers of misery.

आदित्यचन्द्रावनिलोऽनलश्च द्यौभूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानाति नरस्य वृत्तम् ॥ १६ ॥

16. The sun and moon, fire, wind, sky, earth and water, the heart, Yama, day and night, the two twilights, and Justice—know the actions of man.

धर्मराजश्चत्रगुप्तः श्रवणा भास्करादयः ।
कायस्थं तत्र पश्यन्ति पापं पुण्यं च सर्वशः ॥ १७ ॥

17. The King of Justice, Chitragupta, Śravaṇas, the sun and others see fully the sins and merits of the embodied being.

एवं सुनिश्चयं कृत्वा पापिनां पातकं यमः ।
आहूय ताङ्गिञ्जं रूपं दर्शयत्यतिभीषणम् ॥ १८ ॥

18. Then Yama, having assured himself concerning the sins of the sinful, summons them and shows them his own very terrible form.

पापिष्ठास्ते प्रपश्यन्ति यमरूपं भयंकरम् ।
दण्डहस्तं महाकायं महिषोपरिसंस्थितम् ॥ १९ ॥
प्रलयांबुदनिर्घोषं कज्जलाचलसञ्जिभम् ।
विद्युत्प्रभायुधैर्भीमं द्वात्रिंशदभुजसंयुतम् ॥ २० ॥
योजनत्रयविस्तारं वापीतुल्यविलोचनम् ।
दंष्टकरालवदनं रक्ताक्षं दीर्घनासिकम् ॥ २१ ॥

19—21. Very sinful people behold the terrifying form of Yama—huge of body, rod in hand, seated on a buffalo,

Roaring like a cloud at the time of pralaya, like a mountain of lamp-black, terrible with weapons gleaming like lightning, possessing thirty-two arms,

Extending three yojanas, with eyes like wells, with mouth gaping with formidable fangs, with red eyes and a long nose.

मृत्युज्वरादिभिर्युक्तिचत्रगुप्तोऽपि भीषणः ।
सर्वं दूताश्च गर्जन्ति यमतुल्यात्तदन्तिके ॥ २२ ॥

22. Even Chitragupta is fearful, attended by Death, Fever and others. Near to him are all the messengers, resembling Yama, roaring.

तं हृष्टा भयभीतस्तु हहेति वदते खलः ।
अदत्तदानः पापात्मा कम्पते क्रन्दते पुनः ॥ २३ ॥

23. Having seen him, the wretch, overcome with fear, cries 'Oh, Oh.' The sinful soul who made no gifts trembles and cries again.

ततो वदति तान्सर्वान्कन्दमानांश्च पापिनः ।
शोत्तवतः स्वानि कर्मणि चित्रगुप्तो यमाहया ॥ २४ ॥

24. Then, by command of Yama, Chitragupta speaks to all those sinners, who are crying, and bewailing their karmas.

मे मे: पापा दुराचारा अहंकारप्रदूषिताः ।
किमथमर्जितं पापं युध्माभिरविवेकिभः ॥ २५ ॥

25. 'O, you sinners, evil-deers, polluted with egoism, injudicious, why ever did you commit sin ?

कामक्रोधाद्यदुष्पशं सङ्गमे न च पापिनाम् ।
तप्तापं दुःखदं मूढाः किमर्थं चरितं जनाः ॥ २६ ॥

26. 'O, you foolish people, why ever did you commit that misery-giving sin which is born of lust, anger and association with the sinful.'

कृतवन्तः पुरा यूयं पापान्यस्यन्तहर्षिताः ।
तथैव यातना भोग्याः किमिदानों पराङ्मुखाः ॥ २७ ॥

27. 'Hitherto you have committed sins with great delight, and thereby are now destined for torment. It is no use turning your faces away.'

कृतानि यानि पापानि युध्माभिः सुबहूत्यपि ।
तानि पापानि दुःखस्य कारणं च न वज्ज्वना ॥ २८ ॥

28. 'The sinful actions done by you are very many, and those sins are the cause of unavoidable misery.'

मूर्खेऽपि पण्डिते वापि दरिद्रे वाश्रियान्विते ।
सबले निर्बले वापि समवर्ती यमः स्मृतः ॥ २९ ॥

29. 'It is known that Yama deals equally with the fool and the learned, the beggar and the wealthy, the strong and the weak.'

चित्रगुप्तस्येति वाक्यं श्रुत्वा तं पापिनस्तदा ।
शोचन्तः स्वानि कर्माणि तूर्णां तिष्ठति निश्चलाः ॥ ३० ॥

30. Hearing these words of Chitragupta, the sinful then grieve over their karmas, and remain silent and motionless.

धर्मराजोऽपि तान्दृष्टा घोरश्निश्चलान्स्थितान् ।
आक्षापयति पापानां शास्त्रिं चैव यथोचिताम् ॥ ३१ ॥

31. The King of Justice, seeing them standing motionless like thieves, has fitting punishment ordered for the sinful.

ततस्ते निर्दया दूतास्ताडयित्वा वदन्ति च ।
गच्छ पापिन्महाघोरान्नरकान्तिभीषणान् ॥ ३२ ॥

32. Then the cruel messengers, having beaten them, say, 'Go along, you sinner, to the very dreadful terrifying hells.'

यमाकारिणो दूताः प्रचण्डचण्डकादयः ।
एकपाशेन तान्बदृशा नयन्ति नरकान्प्रति ॥ ३३ ॥

33. The messengers, Prachanda, Chāṇḍaka¹ and others, executors of the sentences of Yama, having bound them with one noose, lead them towards the hells.

1. Both names mean fierce or violent.

तत्र वृक्षो महानेको उत्तरदाम्भिनमप्रभः ।
पञ्चयोजनवि तीर्णं पक्षयोजनमुच्छ्रुतः ॥ ३४ ॥

34. There is one big tree there, glowing like a blazing fire. It covers five yojanas and is one yojana in height.

तद् वृक्षे शृङ्गैर्बद्धवाऽध्योमुखं ताडयन्ति ।
हृन्ति ज्वलतास्तत्र तेषां त्राता न विद्यते ॥ ३५ ॥

35. Having bound them on the tree by chains, head downwards, they beat them. They, for whom there is no rescuer, cry, burning there.

तस्मिन्वै शालमलीवृक्षे लम्बनेऽनेकपापिनः ।
क्षतिपासापरिश्रान्ता यमदूतैश्च द्वाइताः ॥ ३६ ॥

36. Many sinful ones are hung on that silk-cotton tree, exhausted by hunger and thirst, and beaten by the messengers of Yama.

क्षमध्वं भेदपराध मे कृताञ्जलिषु इति ।
विश्वापयन्ति तान्दूतान्यापिष्ठास्ते निराश्रयाः ॥ ३७ ॥

37. ‘Oh, forgive my faults’—with suppliant hands, those most sinful people, helpless, implore the messengers.

पुनः पुनश्च ते दूतैहन्यन्ते लोहयष्टिमिः ।
मुद्रैरैत्तोमरैः कुन्तैर्गदाभिर्मुसलैभृशम् ॥ ३८ ॥

38. Again and again they are forcibly struck, by the messengers, with metal rods, with hammers, with iron clubs, with spears, with maces and with big pestles.

ताडनाशैव निश्चेष्टा मूर्च्छिताश्च भवन्ति ते ।
तथा निश्चेष्टान्हट्टा किञ्चुरास्ते वदन्ति हि ॥ ३९ ॥
भो भो पापा दुराचाराः किमर्थं दुष्टचेष्टितम् ।
सुलभानि न दत्तानि जलान्यन्नार्याप कर्त्तु ॥ ४० ॥

39-40. Thus beaten they become still, swooning away. Then, seeing them quiet, the servants address them thus :

‘O, you sinners, you evil-doers, whyever did you commit such wicked deeds ? You did not even make the easy water and food offerings at all.

प्रासार्थमपि नो दत्तं न श्ववाय सयोर्बलिम् ।
नमस्कृतानातिथयो न कृतं पितृतर्पणम् ॥ ४१ ॥

41. ‘You did not give even half a mouthful of food to the dog or the crows, nor honour your guests, nor make the water-offering to the forefathers.

यमस्य चित्रगुप्तस्य न कृतं ध्यानमुत्तमम् ।
न जप्तश्च तयोर्मन्त्रो न भवेद्येन यातना ॥ ४२ ॥

42. 'You did not meditate well upon Yama and Chitragupta, nor repeat their mantra, along with which torment cannot exist.

**नपि किञ्चित्कृतं तीर्थं पूजिता नैव देवताः ।
गृहाश्रमस्थितेनापि हन्तकारोऽपि नोद्धृतः ॥ ४३ ॥**

43. 'You never visited any places of pilgrimage, nor worshipped the deities. Though living as a householder you did not even express compassion.'

**शुश्रूषिताश्च नो सन्तो भुडक्ष्व पापफलं स्वकम् ।
यतस्वं धर्महोनोऽसि ततः सन्ताड्यसे शुभम् ॥ ४४ ॥**

44. 'You did not do any acts of service. Suffer the fruits of your own sin ! Because you are devoid of righteousness you deserve to be beaten.'

**क्षमापराधं कुरुते भगवान्हरिरीश्वरः ।
वयं तु सापराधानां दण्डदा हि तदाक्षया ॥ ४५ ॥**

45. 'Forgiveness of faults is done by the Lord Hari' Iswara. We only punish miscreants, as we are ordered.'

**एवमुकुत्वा च ते दूता निर्दयं ताडयन्ति तान् ।
ज्वलदङ्गारसहशाः पतितास्ताडनाध्रः ॥ ४६ ॥**

46. Thus having spoken the messengers beat them mercilessly ; and on account of the beating they fall down like glowing charcoal.

**पतनात्तस्य पत्रैश्च गात्रचंडेऽभवेत्ततः ।
तानध्रः पतितान् श्वानो भक्षयन्ति रुदन्ति ते ॥ ४७ ॥**

47. In falling their limbs are cut by the sharp leaves, and they cry, fallen down and bitten by dogs.

**रुदन्तस्ते ततो दूतैर्मुखमापूर्य रेणुभिः ।
निबध्य विविधैः पाशैर्हन्यन्ते केऽपि मुद्रौरैः ॥ ४८ ॥**

48. Then the mouths of those who are crying are filled with dust by the messengers ; and, being bound with various nooses some are beaten with hammers.

**पापिनः केऽपि भिद्यन्ते क्रकचैः काष्ठवद्विधा ।
क्षित्वा चात्ये धरा पृष्ठे कुठारैः खण्डशः कृताः ॥ ४९ ॥**

49. Some of the sinful are cut with saws, like firewood, and others thrown flat on the ground, are chopped into pieces with axes.

**अर्धे खात्वावटे केचिद्विध्यन्ते मूर्झ्यं सायकैः ।
अपरे यन्त्रमध्यस्थाः पीड्यन्ते वेक्षुदण्डवत् ॥ ५० ॥**

50. Some, their bodies half-buried in a pit, are pierced in the head with arrows. Others, fixed in the middle of a machine, are squeezed like sugar-cane.

केचित्प्रज्वलमानैस्तु साङ्गारैः परितो भृशम् ।
उल्मुकैर्वैष्टयित्वा च ध्यायन्ते लोहपिण्डवत् ॥ ५१ ॥

51. Some are surrounded closely with blazing charcoal, enwrapped with torches, and smelted like a lump of ore.

केचिद् वृतमये पाके तैलपाके तथापरे ।

कटाहे क्षिस्वटवत्प्रक्षिप्यन्ते यतस्ततः ॥ ५२ ॥

52. Some are plunged into heated butter, and others into heated oil,—and like a cake thrown into the frying-pan they are turned about.

केचिन्मत्तचगजेन्द्राणां क्षिप्यन्ते पुरतः पथि ।

बद्रध्वा हस्तौ च पादौ च कियन्ते केऽप्यथोमुखाः ॥ ५३ ॥

53. Some are thrown in the way, in front of huge maddened elephants, and some with hands and feet bound are placed head downwards.

क्षिप्यन्ते केऽपि कूपेषु पात्यन्ते केऽपि पर्वतात् ।

निमग्नाः कुमिकुण्डेषु तुद्यन्ते कुमिभिः परे ॥ ५४ ॥

54. Some are thrown into wells; some are hurled from heights; others plunged into pits full of worms, are eaten away by them.

वज्रतुण्डैर्महाकाकैर्गृहैरामिषगृधुभिः ।

निष्कुल्यन्ते शिरोदेशो नेत्रे वास्ये च चञ्चुभिः ॥ ५५ ॥

55. By the hard beaks of huge flesh-eating crows and vultures they are pecked in the head, eyes and faces.

ऋणं वै प्रार्थयन्त्यन्ये देहि देहि धनं मम ।

यमलोके मया हष्टो धनं मे भक्षितं त्वया ॥ ५६ ॥

56. Others clamour: ‘Give up, give up my wealth, which you owe me. In the world of Yama I see my wealth being enjoyed by you.’

एवं विवदमानानां पापिनां नरकालये ।

छित्त्वा सन्दंशकैर्दूता मांसखण्डान्ददन्ति च ॥ ५७ ॥

57. Thus disputing, the sinful, in the hell-region, are given pieces of flesh torn off with pincers by the messengers.

एवं सन्ताऽयतान्दूताः सङ्कृत्य यमशासनात् ।

तार्मस्त्रादिषु घोरेषु क्षिप्यन्ते नरकेषु च ॥ ५८ ॥

58. Thus quarrelling, they are taken hold of by the messengers, by order of Yama, and thrown into the dreadful hells, Tamisra and others.

नरकादुःखबहुलास्तत्र वृक्षसमीपतः ।

तेष्वस्ति यन्महद्दुःखं तद्वाचामप्यगोचरम् ॥ ५९ ॥

59. Hells full of great misery are there,—near to the tree,—in which there is great misery indescribable in words.

चतुराशीति लक्षाणि नरकाः सन्ति खेचर ।

तेषां मध्ये घोरतमाधौरेयास्त्वेकविंशतिः ॥ ६० ॥

60. There are eighty-four lakhs of hells, O Bird, the midst of which are twenty-one most dreadful of the dreadful.

तामिस्रो लोहशङ्कुदच महारौरवशालमली ।
 रैरवः कुडमलः कालसूत्रकः पूतिमृत्तिकः ॥ ६१ ॥
 सङ्गानेऽलाहिनोदश्च मविषः सम्प्रतापनः ।
 महानिरयकाकोलै सञ्जोत्वमहापथौ ॥ ६२ ॥
 अग्नेच्चिरन्धतामिश्रः कुम्भीपाकस्तथैव च ।
 सम्प्रतापननामैकस्तपनस्त्रेकविंशतिः ॥ ६३ ॥
 नानापोडामयाः सर्वे नानामेदैः प्रकल्पिताः ।
 नानापापाविपाकाश्च किञ्चुरैघैरधिष्ठिता ॥ ६४ ॥

61—64. Tāmisra,¹ Lohasāṅku,² Maharauravaśālmali,³ Raurava,⁴ Kuḍmala,⁵ Kālasūtṛaka,⁶ Pūtimittika,⁷
 Saṅghīta,⁸ Lohitoda,⁹ Saviṣa,¹⁰ Sampratāpana,¹¹ Mahāniṣaya,¹²
 Kāka,¹³ Clu,¹⁴ Sanjīvana,¹⁵ Mahāpathin,¹⁶

Avichi¹⁷ Andhatāmisra,¹⁸ Kumbhipāka,¹⁹ Sampratāpana,²⁰ and
 Tapana,²¹—in all twenty-one,

All formed of various afflictions and diseases of different classes,
 the various fruits of sin, and inhabited by multitudes of servants.

एतेषु पनिता मृढाः पापिष्ठा धर्मवज्रिताः ।
 तत्र भुज्जन्ति कल्पान्ते तास्ता नरकयातनाः ॥ ६५ ॥

65. The sinful fools, devoid of righteousness, who have fallen into these, experience there, until the end of the age, the various torments of hell.

यात्तामिस्रान्यतामिस्रा रैरवाद्याश्च यातनाः ।
 भुडक्के नरो वा नारी वा मिथः सङ्गेन निर्मिताः ॥ ६६ ॥

66. Men and women suffer the torments of Tāmisra, Andhatāmisra, Raurava and other hells, which are produced by secret association.

एवं कुटुम्बं विभ्राण उदगम्भर एव च ।
 विसुज्यहायं प्रत्य भुडक्के तत्कलमोहशम् ॥ ६७ ॥

67. Thus he who was holding a family or gratifying his belly, having given up both, and being departed, obtains appropriate fruit.

1. Darkness.	8. Accumulation.	15. Living together.
2. Iron spears.	9. Iron weights.	16. The great path.
3. Very terrible silk-cotton tree.	10. Poisons.	17. Waveless.
4. Terrible.	11. Burning.	18. Besetting darkness.
5. Blossoming.	12. The great exit.	19. Based like a pot.
6. The thread of death.	13. Crows.	20. Burning.
7. Stinking clay.	14. Owls.	21. Hot.

एकः प्रपृथिते ध्वान्तं हित्येदं स्वं कलेवरम् ।
कुशलेतरपाथेयो भूतद्रोहेण यद्भृतम् ॥ ६८ ॥

68. Having cast off his body, which was nourished at the expense of other creatures, he goes alone to hell, provisioned with the opposite of happiness.

• दैवेनासादितं तस्य शमले निरये पुमान् ।

.. भुड्के कुटुम्बपैषस्य हृतद्रव्य इवातुरः ॥ ६९ ॥

69. The man experiences in a foul hell what is ordained by his fate, like an invalid who has been robbed of his wealth, the support of his family.

केवलेन हाथमेण कुटुम्बभरणोत्सुकः ।

याति जीवेऽन्धतामिस्त्रं चरमं तमसः पदम् ॥ ७० ॥

70. The individual, who was fond of supporting his family by unrighteous means alone, goes to Andhatâmisra, which is the place of uttermost darkness.

अध्रस्तान्धरलोकस्य यावतीर्यातनादयः ।

क्रमशः समनुकम्य पुनरत्रावजेच्छुचिः ॥ ७१ ॥

71. Having experienced in due order the torments below, he comes here again, purified.

इति श्रीगृहुपुराणे सारोद्धारे यमयातनानिरूपणं नाम तृतीयोऽध्यायः ॥ ३ ॥

CHAPTER IV.

An Account of the Kinds of Sins which lead to Hell.

गरुड उवाच ।

कैर्गच्छन्ति महामार्गं वैतरण्यां पतन्ति कैः ।
कैः पापैर्नके यान्ति तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said : For what sins do they go on that great Way ? Why do they fall into the Vaitaraṇī ? Why do they go to hell ? Tell me this, O Kesava.

श्रीभगवानुवाच ।

सदैवाकर्मनिरताः शुभकर्मपराङ्मुखाः ।
नरकाश्रकं यान्ति दुःखाद् दुःखं भयाद्यम् ॥ २ ॥

2. The Blessed Lord said : Those who always delight in wrong deeds, who turn away from good deeds, go from hell to hell, from misery to misery, from fear to fear.

धर्मराजपुरे यान्ति त्रिभिर्द्वैस्तु धार्मिकाः ।
पापास्तु दक्षिणद्वारमार्गेणैव व्रजन्ति तत् ॥ ३ ॥

3. The righteous go into the city of the King of Justice by three gateways, but the sinful go into it only by the road of the southern gate.

अस्मिन्नेव महादुःखे मार्गं वैतरणी नदी ।
तत्र ये पापिनो यान्ति तानहं कथयामि ते ॥ ४ ॥

4. The Vaitaraṇī River is only on this very miserable way. I will tell you who the sinners are who go by it.

ब्रह्माद्वाद्वच सुरापाश्च गोद्वा वा बालघातकाः ।
स्त्रीघाती गर्भपाती च ये च प्रच्छुष्पापिनः ॥ ५ ॥
ये हरन्ति शुरोद्र्द्रव्यं देवद्रव्यं द्विजस्य वा ।
स्त्रीद्रव्यहारिणो ये च बालद्रव्यहराश्च ये ॥ ६ ॥
ये ऋणं न प्रयच्छन्ति ये वै न्यासापहारकाः ।
विश्वासघातका ये च सविषान्नेन मारकाः ॥ ७ ॥
दोषग्राही शुणाश्लाघी शुणवत्सु समत्सराः ।
नीचानुरागिणो मूढाः सत्सङ्कृतिपराङ्मुखाः ॥ ८ ॥
तीर्थमज्जनस्तकर्म गुरुदेवविनन्दकाः ।
पुराणवेदमीमांसान्यायवेदान्तदूषकाः ॥ ९ ॥
हर्षिता दुःखितं हृष्टा हर्षिते दुःखदायकाः ।
दुष्टवाक्यस्य वक्तारो दुष्टचित्ताद्वच ये सदा ॥ १० ॥

न शृण्वन्ति हितं वाक्यं शास्त्रवाचों कदापि न ।
 आत्मसम्भाविताः स्तव्धा मूढाः पण्डितमानिनः ॥ ११ ॥
 एते चाच्ये च बहवः पापिष्ठा धर्मवर्जिताः ।
 गच्छन्ति यममार्गे हि रोदमाना दिवानिशाम् ॥ १२ ॥

5—12. Slayers of Brâhmins, drinkers of intoxicants, slayers of coins, infanticides, murderers of women, destroyers of the embryo, and those who commit secret sins,

Those who steal the wealth of the teacher, the property of the temple or of the twice-born ; those who take away the possessions of women, and those who steal the possessions of children ;

Those who do not repay their debts ; those who misappropriate deposits ; those who betray confidence ; and those who kill with poisonous foods ;

Those who seize upon the fault and deprecate the merit, who are jealous of those who have merit, who are attached to the wicked, who are foolish, who turn away from the company of the good ;

Those who despise places of pilgrimage, good men, good actions, teachers and Shining Ones ; those who disparage the Purânas, the Vedas, the Mîmâmsâ, the Nyâya and the Vedânta ;

Those who are elated at seeing the miserable, who try to make the happy wretched, who speak evil words, and are always evil-minded ;

Those who do not listen to good counsel nor even to the word of the Sâstras, who are self-satisfied, who are unbending, who are foolish, who thinks themselves learned ;—

These, and many others, very sinful, devoid of righteousness, certainly go on the Way of Yama, weeping day and night.

यमदूतैस्ताङ्गमाना यान्ति वैतरणीं प्रति ।
 तस्यां पतन्ति ये पापास्तानहं कथयामि ते ॥ १३ ॥

13. Beaten by the messengers of Yama, they go towards the Vaitarañî. I will tell you what sinners fall into it.

मातरं येऽपमन्यते पितरं गुह्मेव च ।
 आचार्यं चापि पूज्यं च तस्यां मज्जन्ति ते नराः ॥ १४ ॥

14. Those who dishonour their mothers, fathers, teachers and preceptors and the reverend,—these men sink in it.

पतिव्रतां साधुशीलां कुलीनां विनयान्विताम् ।
 स्त्रियं स्वजन्ति ये द्वेषाद्वैतरण्यां पतन्ति ते ॥ १५ ॥

15. Those who wickedly abandon their wives, faithful, of good-qualities, of noble birth, and modest, fall into the Vaitarañî.

सतां गुणसहस्रेषु देवानारोपयन्ति ये ।
तेष्ववशां च कुर्वन्ति वैतरण्यां पतन्ति ते ॥ १६ ॥

16. Those who ascribe evil to the good, possessed of thousands of merits, and treat them disrespectfully, fall into the Vaitaraṇī.

ब्राह्मणाय प्रतिश्रुत्य यथार्थं न ददाति यः ।

आहुय नात्ति यो ब्रूयात्तयोर्वासश्च सन्ततम् ॥ १७ ॥

17. Who does not fulfil promises made to Brāhmaṇins, and who, having called them, says, 'There is nothing for you,'—of these two the stay is continued.

स्वयं प्रत्यापहता च दानं दत्त्वानुतापकः ।
परवृत्तिद्वरश्चैव दाने दत्ते निवारकः ॥ १८ ॥
यज्ञविध्वंसकश्चैव कथाभङ्गकरश्च यः ।
क्षेत्रसीमाहरश्चैव यद्वच गोचरकषकः ॥ १९ ॥
ब्राह्मणो रसविक्रेता यदि स्याद् वृषभलीपतिः ।
वेदोक्तयज्ञादन्यत्र स्वात्मार्थं पशुपारकः ॥ २० ॥
ब्रह्मकर्म परिभ्रष्टो मांसभेक्ता च मद्यपः ।
उच्छङ्खलस्त्वभावो यः शास्त्राण्यनवजितः ॥ २१ ॥
वेदाक्षरं पठेच्छूदः कापिलं यः पयः पिवेत् ।
धारयेद् ब्रह्मसूत्रं च भवेद्वा ब्राह्मणोपतिः ॥ २२ ॥
राजभार्याभिलाषी च परदारापहारकः ।
कन्यायां कामुकश्चैव सतीनां दूषकश्च यः ॥ २३ ॥
एते चान्ये च बहवो निंषद्वाचरणोत्सुकाः ।
विहितत्यगिनो मूढा वैतरण्यां पतन्ति ते ॥ २४ ॥

18—24. Who takes away what he gave ; who repents of his gifts ; who takes away another's livelihood ; who hinders others making gifts ;

Who obstructs sacrifices ; who prevents the telling of stories ; who removes field-boundaries ; who ploughs up pastures ;

The Brāhmaṇin who sells liquors, and consorts with a loweaste woman ; who kills animals for his own gratification, not for the prescribed sacrifices of the Vedas ;

Who has put aside his Brāhmaṇic duties ; who eats flesh and drinks liquor ; who is of unbridled nature ; who does not study the Śtras ;

The Sūdra who studies the letter of the Vedas, who drinks the milk of the tawny cow, who wears the sacred thread or consorts with Brāhmaṇin women ;

Who covets the King's wife ; who abducts others' wives, who is lustful towards virgins, and who slanders virtuous women ;—

These, and many other fools, fond of treading forbidden paths, and abandoning prescribed duties, fall into the Vaitaraṇī.

सर्वं मार्गमतिक्रम्य यान्ति पापा यमालये ।
पुनर्यमाशयागत्य दूतास्तस्यां क्षिपन्ति तान् ॥ २५ ॥

25. Having come all along the path the sinful reach the abode of Yama, and having come, by command of Yama, the messengers hurl them into that river again.

या वै धुरन्धरा सर्वधैरेयाणां खगाधिप ।
अतस्तस्यां प्रक्षिपन्ति वैतरण्यां च पापिनः ॥ २६ ॥

26. O King of Birds, they then hurl those sinners into the Vaitaranī, which is the foremost among hells.

कृष्ण गौयेदि नो दत्ता नोर्धवदेहक्रियाः कृताः ।
तस्यां भुख्त्वा महदुःखं यान्ति दृक्षं तटोद्भवम् ॥ २७ ॥

27. Who did not make gifts of black cows, nor perform the ceremonies for those who are in the upper body ; having suffered great misery in it, go to the tree standing on its bank.

कृतसाक्ष्यप्रदातारः कृतधर्मपरायणाः ।
छलेनार्जनसंसक्ताश्चोर्यत्रृत्या च जीविनः ॥ २८ ॥
छेदयन्त्यत्य गृक्षांश्च वनारामविभज्ञकाः ।
वतं तीर्थं परित्यज्य विघ्वाशीलनाशकाः ॥ २९ ॥
भर्तारं दूषयेन्नारी परं मनसि धारयेत् ।
इत्यादाः शालमलीवृक्षे भुञ्जते बहुताडनम् ॥ ३० ॥

28–30. Who give false witness ; who perform false duties ; who earn by cheating, and who gain a livelihood by thieving ;

Who cut down and destroy big trees, gardens and forests ; who neglect vows and pilgrimages, who destroy the chastity of widows ;

The woman who despises her husband and thinks about another,—such and others at the silk-cotton tree experience much beating.

ताडनात्पतिता दूताः क्षिपन्ति नरकेषु तान् ।
पतन्ति तेषु ये पापास्तानहं कथयामि ते ॥ ३१ ॥

31. Those who fall down, through being beaten, the messengers cast into hells. I will tell you about the sinful who fall into them.

नास्तिका भिज्ञमर्यादाः कदर्या विषयात्मकाः ।
दास्मिकाश्च कृतन्नाश्च ते वै नरकगामिनः ॥ ३२ ॥

32. Deniers, those who break the laws of morality, the avaricious, those attached to sense-objects, hypocrites, the ungrateful,—these certainly go to hell.

कूपानां च तडागानां वापीनां देवसप्तनाम् ।
प्रजागृहाणां भेत्तारस्ते वै नरकगामिनः ॥ ३३ ॥

33. Those who destroy wells, tanks, ponds, shrines, or people's houses,—these certainly go to hell.

**विसृज्याश्रन्ति ये दाराभिष्ठशूभूयांस्तथा गुरुन् ।
उत्सृज्य पितृदेवेज्यां ते वै नरकगामिनः ॥ ३४ ॥**

34. Those who eat, having neglected their wives, children, servants and teachers, and having neglected the offerings to the forefathers and the Shining Ones,—these certainly go to hell.

**शङ्कमिः सेतुमिः काष्टैः पाषाणैः कण्टकैस्ततः ।
ये मार्गमुपरुच्यन्ति ते वै नरकगामिनः ॥ ३५ ॥**

35. Those who obstruct roads with posts, with mounds, with timber, with stones or with thorns,—these certainly go to hell.

**शिवं शिवां हरिं सूर्यं गणेशं सद्गुरुं बुधम् ।
न पूजयन्ति ये मन्दास्ते वै नरकगामिनः ॥ ३६ ॥**

36. Those who, self-indulgent, do not worship Siva, Sîvâ, Hari, Sôrya, Ganeśa, the wise, and the good teachers,—these certainly go to hell.

**आरोप्य दासीशयने विप्रोगच्छेदधेगतिम् ।
प्रजामृत्पाद्य शूद्रायां ब्राह्मणादेव हीयने ॥ ३७ ॥
न नमस्कारयोग्यो हि स कदापि द्विजोऽधमः ।
तं पूजयन्ति ये मूढास्ते वै नरकगामिनः ॥ ३८ ॥**

37.-38. The Brâhmaṇi who places a harlot on his bed, goes to a low condition ; begetting offspring of a Sudra woman, he is certainly degraded from the Brâhmaṇi rank :

That wretched twice-born is not worthy of salutation at any time ; those fools who worship him certainly go to hell.

**ब्राह्मणानां च कलह गेयुद्धं कलहप्रियाः ।
न वर्जन्त्यनुमोदन्ते ते वै नरकगामिनः ॥ ३९ ॥**

39. Those who are fond of quarrels, do not give up causing dissension among Brâhmaṇis and cow-fights but delight in them,—they certainly go to hell.

**अनन्यशरणखीणामृतुकालव्यनिकम् ।
ये प्रकुर्वन्ति विद्वेषात्ते वै नरकगामिनः ॥ ४० ॥**

40. Those who, through malignity, commit transgression at the time of conception, with women who have no other refuge, —these certainly go to hell.

**येऽपि गच्छन्ति रागान्धा नरा नारो रजस्वलाम् ।
पर्वस्वप्सु दिवा श्रान्ते ते वै नरकगामिनः ॥ ४१ ॥**

41. Those men who, blinded by passion, consort with women in the monthly courses, on the four days of lunar change, in the day time, in water, on Srâddha occasions, these certainly go to hell.

ये शारीरं मलं वडौ प्रक्षिपन्ति जलेऽपि च ।
आरामे पथि गोष्ठे वा ते वै नरकगामिनः ॥ ४२ ॥

42. Those who throw their bodily refuse into fire, into water, in a garden, in a road, or in a cowpen, --these certainly go to hell.

शर्वाणां ये च कर्ताः शराणां धनुषां तथा ।
विक्रेतारश्च ये तेषां ते वै नरकगामिनः ॥ ४३ ॥

43. Those who are makers of swords, and of bows and arrows, and those who are sellers of them,-- these certainly go to hell.

चर्मविक्रियणो वैश्याः केशविक्रेयकाः स्त्रियः ।
विषविक्रियणः सर्वे ते वै नरकगामिनः ॥ ४४ ॥

44. Vaisyas who are dealers in skins ; women who sell their hair ; those who sell poisons ;--all these certainly go to hell.

अनाथं नानुकम्पन्ति ये सतांद्वेषकारकाः ।
विनापराधं दण्डन्ति ते वै नरकगामिनः ॥ ४५ ॥

45. Those who do not compassionate the helpless, who hate the good, who punish the guiltless ;-- these certainly go to hell.

आशायासमनुप्राप्तान्ब्रह्मणानर्थिनो गृहे ।
न भोजयन्ति पाकेऽपि ते वै नरकगामिनः ॥ ४६ ॥

46. Those who do not feed the Brahman guests, who have come full of hope to the house, even though food is cooked ;--these certainly go to hell.

सर्वभूतेष्वविश्वस्तास्तथा तेषु विनिर्दयाः ।
सर्वभूतेषु जिह्वा ये ते वै नरकगामिनः ॥ ४७ ॥

47. Those who are suspicious of all creatures, and who are cruel to them, those who deceive all creatures ;-- these certainly go to hell.

नियमान्समुपादाय ये पश्चादजितेन्द्रियाः ।
विग्लापयन्ति तान्भूयस्ते वै नरकगामिनः ॥ ४८ ॥

48. Those who assume observances, and afterwards, with senses uncontrolled, cast them away again,--these certainly go to hell.

अध्यात्मविद्यादातारं नैव मन्यन्ति ये गुरुम् ।
तथा पुराणवक्तारं ते वै नरकगामिनः ॥ ४९ ॥

49. Those who do not respect the teacher who imparts the knowledge of the Supreme Self, and the tellers of the Purāṇas,—these certainly go to hell.

मित्रद्रोहकरा ये च प्रोतिच्छेदकराश्च ये ।
आशाच्छेदकरा ये च ते वै नरकगामिनः ॥ ५० ॥

50. Those who betray their friends ; those who cut short friendship ; and those who destroy hopes ;—these certainly go to hell.

विद्वाहं देवयात्रां च तीर्थसार्थान्विलुप्तति ।
स वसेश्वरके घोरे तस्मान्नावर्तनं पुनः ॥ ५१ ॥

51. He who interferes with marriage, processions of the Shining Ones,¹ or bands of pilgrims, dwells in a dreadful hell from which there is no return.

अग्निं दद्यान्महापापी गृहे ग्रामे तथा वने ।

स नीतो यमदूतैश्च वहिकुण्डेषु पचयते ॥ ५२ ॥

52. The very sinful man who sets fire to a house, a village or a wood, is captured by the messengers of Yama and baked in pits of fire.

अग्निना दग्धगात्रोऽसौ यदा छायां प्रयाचते ।

नीयते च तदा दूतैसिपत्रवनात्तरे ॥ ५३ ॥

53. When his limbs are burnt with fire, he begs for a shady place, and then is led by the messengers into the forest of sword-like leaves.

खडगतीक्षणैश्च तत्पैर्गत्रच्छेदो यदा भवेत् ।

तदोच्चुः शीतलच्छाये सुखनिद्रां कुरुत्व भो ॥ ५४ ॥

54. When his limbs are cut by its leaves, sharp as swords, then they say, 'Ah, ha ! Sleep comfortably in this cool shade !'

पानीयं पातुभिच्छन्वै तृष्णार्तो यदि याचते ।

पानार्थं तैलमत्युष्णं तदा दूतैः प्रदीयते ॥ ५५ ॥

55. When, afflicted with thirst, he begs for water to drink, then the messengers give him boiling oil to drink.

पीयतां भुज्यतां पानमन्नमूचुस्तदेति ते ।

पीतमात्रं ण तेनैव दग्धान्त्राणि पतन्ति ते ॥ ५६ ॥

56. Then they say : 'Drink this liquid and eat this food.' As soon as he drinks it he falls down, burning inside.

कथञ्चित्पुनरुत्थाय प्रलपन्ति सुदीनवत् ।

चिवशा उच्छुसन्तश्च ते वकुर्मणि नाशकन् ॥ ५७ ॥

57. Getting up again somehow, he wails piteously. Powerless and breathless he is unable even to speak.

इत्येवं बहुशस्तार्थ्य यातनाः पापिनां स्मृताः ।

किमतैर्विस्तरात्मोक्तैः सर्वशास्त्रेषु भाषितैः ॥ ५८ ॥

58. Thus, it is declared, O Tākṣya, that there are many torments for the sinful. Why should I explain them fully, when they are spoken of in all the Śāstras ?

एवं वै क्षुद्रश्यमानास्ते नरा नार्यः सहस्रशः ।

पच्यन्ते नरके घोरे यावदाभूतसम्पूर्वम् ॥ ५९ ॥

1. The images are carried round the streets on occasions.

59. Being tortured thus, men and women by thousands are baked in dreadful hells until the coming of the deluge.

तस्य क्षयं फलं भुक्ता तत्रैवोत्पद्यते पुनः ।
यमाह्या महीं प्राय भवन्ति स्थावरादयः ॥ ६० ॥
वृक्षगुलमलतावल्लीगिरयश्च तृणानि च ।
स्थावरा इति चित्प्याता महामोहसमात्रता ॥ ६१ ॥
कीटाद्यच पशवद्यैव पक्षिणश्च जलेचराः ।
चतुरशोति लक्षेषु कथिता देवयोनयः ॥ ६२ ॥

60—62. Having eaten there their undecaying fruits they are born again. By order of Yama they return to the earth and become unmoving and other creatures :

Trees, bushes, plants, creepers, rocks and grasses, these are spoken of as unmoving ; enveloped in great delusion,—

Insects, birds, animals and fish ;—it is said that there are eighty-four hundred thousands of fates of birth-fates.

एताः सर्वाः परिध्रस्य ततो यान्ति मनुष्यताम् ।
मानुषेऽपि श्वप्नकेषु जायन्ते नरकागताः ।
तत्रापि पापचिह्नैस्ते भवन्ति बहुदुःखिताः ॥ ६३ ॥

63. All these evolve thence into the human condition ; having come back from hell they are born in the human kingdom amongst low outcastes, and even there, by the stains of sin, become very miserable.

गलत्कुष्टाद्यच जन्मान्धा महारोगसमाकुलाः ।
भवन्त्येवं नरा नायैः पापचिह्नौपलक्षिताः ॥ ६४ ॥

64. Thus they become men and women oozing with leprosy, born blind, infested with grievous maladies, and bearing the marks of sin.

इति श्रीगरुडपुराणे सारोद्धारे नरकप्रदपापचिह्निरूपणे
नाम चतुर्थोऽन्यायः ॥ ४ ॥

CHAPTER V.

An Account of the Signs of Sins.

गरुड उवाच ।

येन येन च पापेन यद्यच्छिहं प्रजायते ।

यां यां योनिं च गच्छन्ति तन्मे कथय केशव ॥ १ ॥

1. Garuda said: Tell me, O Keshava, by what sins particular signs are produced, and to what sorts of birth such sins lead?

श्रीभगवानुवाच ।

यैः पापैर्यन्ति यां योनिं पापिनो नरकागताः ।

येन पापेन यच्छिहं जायते मम तच्छणु ॥ २ ॥

2. The Blessed Lord said: The sins on account of which the sinful returning from hell come to particular births, and the signs produced by particular sins, - these hear from me.

ब्रह्महा क्षयरोगी स्याद् गोऽन्नः स्यात्कुञ्जको जडः ।

कन्याधातो भवेत्कुप्तो त्रयश्चाण्डालयोनषु ॥ ३ ॥

3. The murderer of a Brahman becomes consumptive, the killer of a cow becomes hump-backed and imbecile, the murderer of a virgin becomes leprous, - all three born as outcastes.

खोधातो गर्भपाती च पुलिन्दो रोगवान्भवेत् ।

अगम्यागमनात्पण्डो दुश्चर्मा गुहतत्पगः ॥ ४ ॥

4. The slayer of a woman and the destroyer of embryos becomes a savage full of diseases; who commits illicit intercourse, a eunuch; who goes with his teacher's wife, diseased-skinned.

मांसभोक्ताऽतिरक्ताङ्गः स्यावदन्तस्तु मयपः ।

अभक्ष्यमक्षको लौल्याद् ब्राह्मणः स्यान्महादरः ॥ ५ ॥

5. The eater of flesh becomes very red; the drinker of intoxicants, one with discoloured teeth; the Brahman who, on account of greed, eats what should not be eaten, becomes big-bellied.

अदत्त्वामिष्टमश्चाति स भवेद्गुण्डवान् ।

श्राद्धेऽन्नमशुचिं दत्या चित्रकुप्ती प्रजायते ॥ ६ ॥

6. He who eats sweet foods, without giving to others, becomes swollen-necked; who gives impure food at a Sraddha ceremony is born a spotted leper.

गुरोर्गर्वशावभानादपस्मारी भवेन्नरः

निन्दको वेदशास्त्राणं पाण्डुरोगी भवेद् धुबम् ॥ ७ ॥

7. The man who, through pride, insults his teacher, becomes an

epileptic ; who despises the Vedas and the Sūtras certainly becomes jaundiced.

**कूटसाक्षी भवेन्मूकः काणः स्यातपड़किमेदकः ।
अनेषुः स्याद्विवाहघो जन्मान्धः पुस्तकं हरेत् ॥ ८ ॥**

8. Who bears false witness becomes dumb ; who breaks the meal-row¹ becomes one-eyed ; who interferes with marriage becomes lipless ; who steals a book is born blind.

**गोब्राद्वयपदाघातात्खञ्चः पङ्गुश्च जायते ।
गद्दौदेऽनुतवादी स्यात्तच्छ्रूता बधिरो भवेत् ॥ ९ ॥**

9. Who strikes a cow or a Brāhmaṇ with his foot is born lame and deformed ; who speaks lies becomes a stammerer, and who listens to them becomes deaf.

**गरदः स्याज्जडोन्मस्तः खल्वाटोऽग्निप्रदायकः ।
दुर्भगः पलविक्रेता रोगवान्परमांसभुक् ॥ १० ॥**

10. A poisoner becomes insane ; an incendiary becomes bald ; who sells flesh becomes unlucky ; who eats flesh of other beings becomes diseased.

**हीनजातौ प्रजायेत रक्षानामपहारकः ।
कुनखी स्वर्णहर्ता स्याद्वातुमात्रहरोऽथनः ॥ ११ ॥**

11. Who steals jewels is born in a low caste ; who steals gold gets diseased nails ; who steals any metal becomes poverty-stricken.

**अश्वहर्ता भवेदाखुः शलभो धान्यहारकः ।
चातको जलहर्ता स्याद्विषहर्ता च वृश्चकः ॥ १२ ॥**

12. Who steals food becomes a rat ; who steals grain becomes a locust ; who steals water becomes a Chātaka-bird² ; and who steals poison, a scorpion.

**शाकं एवं शिखी हृत्वा गन्धांश्लुच्छुद्धरी शुभान् ।
मधु दंशः पलं गृधो लवणं च पिपीलिका ॥ १३ ॥**

13. Who steals vegetables and leaves becomes a peacock ; perfumes, a musk-rat ; honey, a gad-fly ; flesh, a vulture ; and salt, an ant.

**ताम्बूलफलपुष्पादि हर्ता स्याद्वानरो घने ।
उपानन्तर्गकार्पासहर्ता स्यान्मेषयेनिषु ॥ १४ ॥**

14. Who steals betel, fruits and flowers becomes a forest-monkey ; who steal shoes, grass and cotton are born from sheep's wombs.

1 This refers to the custom among Brāhmaṇs of sitting in a row at meals, and rising together. Whoever gives different food to one than to another is said to break the row also.

2. A bird fabled to live only on rain-drops.

**यद्वैद्रोपजीवी च मार्गे सार्थान्विलुप्तति ।
मृगयाव्यसनी यसु छागः स्याद्विकिगृहे ॥ १५ ॥**

15. Who lives by violence, who robs caravans on the road, and who is fond of hunting, certainly becomes a goat in a butcher's house.

**यो मृतो विषपानेन कृष्णसर्पो भवेद्दूरौ ।
निरक्षशस्वभावः स्यात्कुञ्जरो निर्जने वने ॥ १६ ॥**

16. Who dies by drinking poison becomes a black serpent on a mountain; whose nature is unrestrained becomes an elephant in a desolate forest.

**वैश्वदेवं कर्तारः सर्वभक्षाद्वच ये द्विजाः ।
अपरीक्षितभेक्तारा व्याघ्राः स्युनिर्जने वने ॥ १७ ॥**

17. Those twice-born who do not make offering to the World-deities, and who eat all foods without consideration, become tigers in a desolate forest.

**गायत्रीं न स्मरेद्यस्तु यो न सन्ध्यासु पासते ।
अन्तर्दुषो बहिः साधुः स भवेद् ब्राह्मणो बकः ॥ १८ ॥**

18. The Brāhmaṇi who does not recite the Gīyatri¹, who does not meditate at twilight, who is inwardly wicked while outwardly pious, becomes a crane.

**अथाज्ययाजके विप्रः स भवेद् ग्रामसूकरः ।
खरो वै बहु याजित्वात्काको निर्मन्त्रभोजनात् ॥ १९ ॥**

19. The Brāhmaṇi who officiates for one unfit to perform sacrifice becomes a village hog, and by too many sacrifices he becomes an ass; by eating without grace, a crow.

**पात्रे विद्यामदत्त्वा च बलीवर्दो भवेद् द्विजः ।
गुहसेवामर्कर्ता च शिष्यः स्याद्वाखरः पशुः ॥ २० ॥**

20. The twice-born who does not impart learning to the deserving becomes a bull; the pupil who does not serve his teacher becomes an animal, -an ass or a cow.

**गुरुं हुँक्य तुँक्य विप्रं निर्जित्य वादतः ।
अरण्ये निर्जले देशे जायते ब्रह्माराक्षसः ॥ २१ ॥**

21. Who threatens and spits at his teacher, or browbeats a Brāhmaṇi, is born as a Brāhmaṇi-fieid² in a waterless wilderness.

**प्रतिभ्रुतं द्विजे दानमदत्त्वा जम्बुको भवेत् ।
सतामसत्कारकरः फेत्कारोऽप्नि मुखो भवेत् ॥ २२ ॥**

22. Who does not give to a twice-born according to his promise becomes a jackal; who is not hospitable to the good becomes a howling Fire-face.²

1. A sacred mantra repeated every day by the twice-born caste.

2. A class of evil spirits.

मित्रधुगिरिगृहः स्यादुलूकः क्रयवच्चनात् ।
वर्णश्रमपरीवादात्कपोतो जायते वने ॥ २३ ॥

23. Who deceives a friend becomes a mountain-vulture ; who cheats in selling, an owl ; who speaks ill of caste and order is born a pigeon in a wood.

आशान्धेदकरो यस्तु स्नेहरुद्धेदकरस्तु यः ।
यो द्वेषाश्लीपरित्यागी चकवाकश्चिवरं भवेत् ॥ २४ ॥

24. Who destroys hopes and who destroys affection, who through dislike abandons his wife, becomes a ruddy goose for a long time.

मातापितृगुरुद्वेषी भगिनीद्वातृवैरकृत् ।
गर्भे योनै विनष्टः स्याद्यावद्योनिसहस्रशः ॥ २५ ॥

25. Who hates mother, father and teacher, who quarrels with sister and brother, is destroyed when an embryo in the womb, even for a thousand births.

श्वश्वोर्गालिप्रदा नारी नित्यं कलहकारिणी ।
सा जलौका च युका स्याद्भृतारं भर्त्संते च या ॥ २६ ॥

26. The woman who abuses her mother-in-law and father-in-law, and causes constant quarrels, becomes a leech ; and she who scolds her husband becomes a louse.

स्वपतिं च परित्यज्य परपुं सानुवर्तिनी ।
वल्लुली गृहगोधा स्याद्विमुखी वाथ सर्पिणी ॥ २७ ॥

27. Who, abandoning her own husband, runs after another man, becomes a flying-fox, a house-lizard, or a kind of female serpent.

यः स्वगोत्रोपघाती च स्वगोत्रस्त्रीनिषेवणात् ।
तरक्षुः शङ्कुको भूत्वा ऋक्षयोनिषु जायते ॥ २८ ॥

28. He who cuts off his lineage, by embracing a woman of his own family, having become a hyena and a porcupine, is born from the womb of a bear.

तापसी गमनात्कामी भवेन्महिपशाचकः ।
अप्रासयौवनासङ्काद्वेदजगरो वने ॥ २९ ॥

29. The lustful man who goes with a female ascetic becomes a desert fiend ; who consorts with an immature girl becomes a huge snake in a wood.

गुरुदाराभिलाषी च कृकलासो भवेन्नरः ।
राह्वीं गत्वा भवेद्यथो मित्रपर्तीं च गर्द्दमः ॥ ३० ॥

30. Who covets his teacher's wife, becomes a chameleon ; who goes with the king's wife becomes corrupt ; and with his friend's wife, a donkey.

गुरुगोविष्वद्वराहः स्याद् वृषः स्याद् वृषलीपतिः ।
महाकामी भवेद्यस्तु स्यादश्वः कामलम्पटः ॥ ३१ ॥

31. Who commits unnatural vice becomes a village pig ; who consorts with a Śūdra woman becomes a bull ; who is passionate becomes a lustful horse.

मृतस्यैकादशाहं तु भुज्ञानः श्वा विजायते ।
लभेद्वेवलको विप्रो योनिं कुकुटसञ्ज्ञकाम् ॥ ३२ ॥
द्रव्यार्थं देवतपूजां यः करेति द्विजाधमः ।
स वै देवलके नाम हव्यक्येषु गर्हितः ॥ ३३ ॥

32-33. Who feeds upon the eleventh-day offerings to the dead is born a dog. The devalaka is born from the womb of a hen.

The wretch among twice-born who worships the deities for the sake of wealth is called a devalaka and is unfit to offer oblations to the deities and forefathers.

महापातकजान्धोराश्चरकान्प्राप्य दारुणान् ।
कर्मक्षये प्रजायन्ते महापातकिनस्त्वह ॥ ३४ ॥

34. Those who are very sinful, having passed through dreadful hells produced by their great sins, are born here upon the exhaustion of their karma.

खरोष्टमहिषीणां हि ब्रह्महा योनिमृच्छति ।
वृक्षानशृगालानां सुरापायान्ति योनिषु ॥ ३५ ॥

35. The murderer of a Brāhmaṇa goes into the womb of an ass, a camel and a she-buffalo ; a drinker of intoxicants enters the wombs of a wolf, a dog and a jackal.

कूमिकीटपतङ्गवं स्वर्णस्तेयी समाप्तुयात् ।
तृणगुल्मलतात्वं च कमशो गुरुतल्पगः ॥ ३६ ॥

36. The stealer of gold attains the condition of a worm, an insect and a bird. Who goes with his teacher's wife, goes to the condition of grass, bushes and plants.

परस्य योषितं हृत्वा न्यासापहरणेन च ।
ब्रह्मस्वहरणादैव जायते ब्रह्मराक्षसः ॥ ३७ ॥

37. Who steals another's wife, who misappropriates deposits, who robs a Brāhmaṇa, is born as a Brāhmaṇ-fiend.

ब्रह्मस्वं प्रणायादभुक्तं दहत्याससमं कुलम् ।
बलाकारेण चौयेण दहत्याचन्द्रतारकम् ॥ ३८ ॥
लोहचूर्णश्मचूर्णे च चिषं च जरयेन्नरः ।
ब्रह्मस्वं त्रिषु लोकेषु कः पुमाज्ञरयिष्यति ॥ ३९ ॥

**ब्रह्मस्वरसपुष्टानि वाहनानि बलानि च ।
युद्धकाले विशीर्णन्ते सैकताः सेतवो यथा ॥ ४० ॥**

38-40. The Brāhmaṇī's possessions acquired by deception, enjoyed even in friendship, afflict the family even for seven generations,—and by forcible robbery even as long as the moon and stars exist :

A man may digest even iron filings, powdered stone, and poison ; but where is the person in the three worlds who can digest a Brāhmaṇī's wealth !

Chariots and troops supported by the wealth of a Brāhmaṇī crumble away in battle like artificial river-banks of sand.

**देवद्रव्योपभोगेन ब्रह्मस्वहरणेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिकमेण च ॥ ४१ ॥
स्वमाध्रितं परित्यज्य वेदशास्त्रपरायणम् ।
अग्नेभ्यो दीयते दानं कथयतेऽयमतिकमः ॥ ४२ ॥
ब्राह्मणातिकमे नास्ति विग्रे वेदविवर्जिते ।
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हृयते ॥ ४३ ॥**

41-43. By appropriating temple property, by taking a Brāhmaṇī's possessions, and by neglecting Brāhmaṇīs, families become broken up.

He is called a neglector who, instead of making a gift to one who is well-read in the Vedas and Sāstras and has resorted to him, gives it to some other,—

But it is no neglect if the Brāhmaṇī is without Veda-knowledge ; it would be like offering to ashes instead of to the blazing fire near by.

**अतिकमे कृते तार्क्ष्यं भुक्त्वा च नरकान्कमात् ।
जन्मान्धः सन्दरिद्रः स्यान्न दाता किन्तु याचकः ॥ ४४ ॥**

44. Having neglected, () Tarkṣya, and having experienced the results in the successive hells, he is born blind and in poverty, becoming not a giver but a beggar.

**स्वदत्तां परदत्तां वा यो हरेष्य वसुन्धराम् ।
षष्ठिवर्षसहस्राणि विष्टायां जायते कृमिः ॥ ४५ ॥**

45. Who takes away a plot of land, which was given by himself or another, is born for sixty thousand years as a worm in excrement.

**स्वयमेव च यो दत्त्वा स्वयमेवापकर्षति ।
स पापी नरकं यांति यावदाभूतसमृद्धवम् ॥ ४६ ॥**

46. The sinner who takes back by force what has been given by himself, goes into hell until the coming of the deluge.

**दत्त्वा वृत्तिं भूमिदानं यत्ततः परिपालयेत् ।
न रक्षति हरेष्यस्तु स पंगुः श्वाभिजायते ॥ ४७ ॥**

47. Having given the means of subsistence and a piece of land, he should then protect it firmly. Who does not protect, but robs, is born as a lame dog.

विप्रस्य वृत्तिकरणे लक्ष्येनुफलं भवेत् ।

विप्रस्य वृत्तिहरणान्मर्कटः श्वा कपिर्भवेत् ॥ ४८ ॥

48. Who gives the means of support to Brāhmaṇas obtains fruit equal to that of a lakh of cows ; who robs Brāhmaṇas of their means of support becomes an ape, a dog and a monkey.

एवमादीनि चिह्नानि योनयश्च स्वगेश्वर ।

स्वकर्मविहिता लोके हृश्यन्तेऽत्र शरीरिणाम् ॥ ४९ ॥

49. These and other signs and births, O Lord of Birds, are seen to be the karma of the embodied, made by themselves in this world.

एवं दुष्कर्मकर्तारो भुक्ता निरययातनाम् ।

जायन्ते पापशेषणं प्रोक्ता स्वेतासु योनिषु ॥ ५० ॥

50. Thus the makers of bad karma, having experienced the tortures of hell, are born with the residues of their sins, in these stated forms.

ततो जन्मसहस्रेषु प्राप्य तिर्यक्षरीरताम् ।

दुःखानि भारवह्नोद्भवादीनि लभन्ति ते ॥ ५१ ॥

51. Then, obtaining for thousands of lives the bodies of animals, they suffer from carrying burdens and other miseries.

पक्षिदुःखं ततो भुक्त्वा वृष्टिशीतातपोद्भवम् ।

मानुषं लभते पश्चात्समीभूते शुभाशुभे ॥ ५२ ॥

52. Having experienced as a bird the misery of cold, rain and heat, he afterwards reaches the human state, when the good and evil are balanced.

खोपुं सोस्तु प्रसङ्गेन भुक्त्वा गर्भे क्रमादसै ।

गर्भादिमरणांतं च प्राप्य दुःखं म्रियेत्युनः ॥ ५३ ॥

53. Man and woman having come together, he becomes an embryo in due course. Having suffered the miseries from conception onwards to death, he again dies.

समुत्पत्तिर्विनाशश्च जायते सर्वदेहिनाम् ।

एवं प्रवर्तितं चक्रं भूतग्रामे चतुर्विधे ॥ ५४ ॥

54. Birth and death are the lot of all embodied beings ; thus turns the wheel in the four kingdoms of beings.

घटीयन्त्रं यथा मर्त्या भ्रमन्ति मम मायया ।

भूमौ कदाचिन्नरके कर्मपाशसमावृताः ॥ ५५ ॥

55. As the wheel of time turns, so mortals revolve by my magic. They revolve at one time of earth, at another in hell, held fast by the noose of karma.

अदत्तदानाच्च भवेद्दिद्रो दरिद्रभावाच्च करोति पापम् ।
पापप्रभावाभ्यरके प्रयाति पुनर्दरिद्रः पुनरेव पापी ॥ ५६ ॥

56. He who does not make gifts becomes poverty-stricken and through poverty he commits sin ; by the force of sin he goes to hell, and is again born in poverty and again becomes sinful.

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।

नासुकं क्षीयते कर्म कल्पकोटिशतैरपि ॥ ५७ ॥

57. Karma which has been made, whether good or evil, must inevitably be suffered. Karma not suffered does not fade away even in tens of millions of ages.

इति श्रीगरुडपुराणे सारोद्धारे पापचिह्निरूपणा नाम पञ्चमोऽध्यायः ॥ ५ ॥

CHAPTER VI.

The Miseries of Birth of the Sinful.

गहड उवाच ।

कथमुत्पद्यते मातुर्जठरे नरकागतः ।

१. गर्भादिदुःखं यद्यभुद्धके तन्मे कथय केशव ॥ १ ॥

1. Garuḍa said :—Tell me, O Keśava, how he who returns from hells is formed in the womb of the mother, and what miseries he suffers in the embryonic condition.

विष्णुरुक्त्वा च ।

खोपुं सोस्तु प्रसङ्गेन निरुद्धे शुक्रशोणिते ।

यथा यं जायते मर्त्यस्तथा वश्यास्यहं तथ ॥ २ ॥

2. Viṣṇu said : I will tell you how the mortal is born when the male and female elements are bound together by the union of man and woman.

ऋतुमध्ये हि पापानां देहोपतिः प्रजायते ।

इत्थस्य ब्रह्महत्यास्ति यस्मिंस्तस्मिन्दिनत्रये ॥ ३ ॥

3. In the middle of the menstruation period, in the three days on which Indra incurs the sin of Brīhmaicide, the body of the sinful begins to form.

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मातिनी ।

तृतीये रजकी खेता नरकागतमातरः ॥ ४ ॥

4. The mother of one returning from hell is regarded on the first day as an outcaste woman, on the second as the murderer of a Brāhmaṇi, and on the third as a washerwoman.

कर्मणा दैवनेत्रेण जन्मुर्द्देहोपपत्तये ।

स्त्रियाः प्रविष्ट उदरं पुंसोरेतः कणाश्रयः ॥ ५ ॥

5. The creature, in obtaining a body, according to karma, the divine eye, enters the womb of a woman, which is the receptacle of a man's seed.

कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् ।

दशाहेन तु कर्कन्थूः पेश्यण्डं चा ततः परम् ॥ ६ ॥

6. In one night it becomes a lump : by the fifth night round ; by the tenth day like the fruit of the jujube tree,¹ and after that an egg of flesh.

मासेन तु शिरोद्धाम्या बाह्यज्ञायज्ञविग्रहः ।

नखलेमाश्चर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः ॥ ७ ॥

1. That is, hard.

चतुर्मिर्धातवः सप्तपञ्चमिः क्षुचुदुङ्गवः ।
षष्ठमिर्जरायुग्मावीतः कुक्षा भ्राम्यति दक्षिणे ॥ ८ ॥

7-8. By the first month the head, by the second the arms and other parts of the body are formed ; by the third occurs the formation of nails, hair, bones, skin, linga and other cavities ;

By the fourth the seven bodily fluids ; by the fifth hunger and thirst arise ; by the sixth, enveloped by the chorion, it moves to the left of the womb.

मातुर्जग्धान्नपानाद्यैरेथद्वातुरसंमते ।
शोते विष्मूत्रयोर्गते स जन्मतुर्जन्तुसम्भवे ॥ ९ ॥

9. The bodily substances are formed of the foods and liquids of the mother, and the creature at the time of birth lies in the disgusting hollow of the loins, amid faeces and urine

कृमिभिः क्षतसर्वाङ्गैः सौकुमार्योत्प्रतिक्षणम् ।
मूळमासोत्युरुङ्गेशस्तत्रस्यैः श्रुघितैर्मुर्दुः ॥ १० ॥

10. All its limbs bitten constantly by hungry worms, it swoons away repeatedly through excessive pain, as they are very tender.

कटुतीक्ष्णेण्यलब्धा रुक्षाम्लादिभिरुल्बणैः ।
मातुभुक्तैरुपस्पृष्टः सर्वाङ्गोत्प्रथतवेदनः ।
उल्बेन संवृतस्तस्मिन्तन्त्रैश्च बहिरावृतः ॥ ११ ॥

11. Thus enveloped by the womb and bound outside by the sinews, it feels pain all over its body, caused by the mother's eating many things—pungent, bitter, hot, salt, sour and acid.

आस्ते कृत्वा शिरः कुक्षौ भुग्नपृष्ठशिरोधरः ।
अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्चरे ॥ १२ ॥

12. With its head placed in its belly and its back and neck curved, it is unable to move its limbs, like a parrot in a cage.

तत्र लघ्यस्मृतिदेवात्कर्म जन्मशोतोङ्गवम् ।
स्मरन्दीर्घमनुच्छवासं शर्मे किं नाम विन्दते ॥ १३ ॥

13. There he remembers, by divine power, the Karma generated in hundreds of previous births,—and remembering, sobs for a long time, obtaining not the least happiness.

नाथमान ऋषिर्भीतः सप्तवर्धिः कृताङ्गुलिः ।
स्तुवीत त विक्लवया वाचा येऽदरेऽर्पितः ॥ १४ ॥

14. Having this insight he, with hands put together, bound in seven bonds, imploring and trembling, adores in plaintive tones Him who placed him in the womb.

आरभ्य सप्तमान्मासानूलुब्धवोधोऽपि वेपितः ।
नैकत्रास्ते सूतिवातैर्विष्टाभूरित्व सोदरः ॥ १५ ॥

15. From the beginning of the seventh month, though he gains consciousness, he who is in the womb trembles and moves about because of the parturition winds, like a uterine worm.

जीव उचाच ।

श्रीपतिं जगदाधारमशुभक्षयकारकम् ।
व्रजामि शरणं विष्णुं शरणागतवत्सलम् ॥ १६ ॥
त्वन्मायामोहितो देहे तथा पुत्रकलत्रके ।
अहं ममाभिमानेन गतोऽहं नाथ संसृतिम् ॥ १७ ॥
कृतं परिजनस्यार्थं मया कर्म शुभाशुभम् ।
एकाकी तेन दग्धोऽहं गतास्ते फलभागिनः ॥ १८ ॥
यदि योन्याः प्रमुच्येऽहं तत्स्मरिष्ये पदं तव ।
तमुपायं करिष्यामि येन मुक्तिं व्रजाम्यहम् ॥ १९ ॥
विष्णुत्रकूपे पतितो दग्धोऽहं जठराश्चिना ।
इच्छान्वितो विवसितुं कदा निर्यास्यते बहिः ॥ २० ॥
येनेहां मे विश्वानं दत्तं दीनदयालुना ।
तमेव शरणं यामि पुनर्मे माऽस्तु संसृतिः ॥ २१ ॥
न च निर्गन्तुमिच्छामि बहिर्गर्भात्कदाचन ।
यत्र यातस्य मे पापकर्मणा दुर्गतिभवेत् ॥ २२ ॥
तस्मादत्र महदूदुःखे स्थितोऽपि विगतकृमः ।
तद्विष्यामि संसारादात्मानं ते पदाश्रयः ॥ २३ ॥

16-23. The creature says, "I seek refuge in Viṣṇu, the husband of Śrī, the supporter of the universe, the destroyer of evil, who is compassionate to those who come for shelter.

"I am bewildered by Thy magic, as regards body and son and wife ; misled by my egoism I am transmigrating, O Lord.

"I did good and evil actions for the sake of my dependents, and as a result I am tormented, while they who enjoy the fruits escape.

"If I am released from this womb I will lay myself at Thy feet, and I will take the means by which I may obtain liberation.

"Fallen into a well of faeces and urine, I am burnt by the fire of the belly, and anxious to escape from it. When shall I get out ?

"In Him alone, who has given me this experience, and is compassionate to the afflicted, will I seek refuge. Let not this transmigration occur to me again.

"But no, I wish never to come out of the womb, where misery results from my sinful actions.

"Because remaining even here in great misery, bearing the fatigue, resorting to Thy feet I will keep myself aloof from the worlds of change."

श्रीभगवानुवाच

पवं कृतमतिर्गम्भै दशमास्यः स्तुष्वन् ऋषिः ।

सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमास्तः ॥ २४ ॥

24. The Blessed Lord said : He who has thus considered, and has been ten months in the womb, endowed with insight, while praying, suddenly is cast out head downwards into birth, by the winds of delivery.

तेनावस्थैः सहसा कृत्वा वाक्शिर आतुरः ।

विनिक्षामतिकृच्छे णनिरुच्छासो हतस्मृतिः ॥ २५ ॥

25. Cast out forcibly, bending down his head, he comes out with anxiety and painfully breathless and with memory destroyed.

पतितो भुवि विष्मूत्रे विष्ट्राभूरिव वेष्टते ।

रोर्यति गते ज्ञाने विपरीतकृतिं गतः ॥ २६ ॥

26. Having fallen on the ground he moves like a worm in excrement. He is become changed in condition, and cries loudly, deprived of knowledge.

गम्भै व्याधौ शमशाने च पुराणे या मतिर्भवेत् ।

सा यदि स्थिरतां याति को न मुच्येत बन्धनात् ॥ २७ ॥

27. If the state of mind which arises in the womb, during illness, on the cremation ground, or upon hearing the Purāṇas were permanent— who would not be liberated from bondage !

यदा गर्भाद् बहिर्याति कर्मभेदागदनन्तरम् ।

तदैव वैश्णवीमाया मोहयत्येव पौरुषम् ॥ २८ ॥

28. When he comes out of the womb, after experiencing his karma, then verily the man is bewildered by the magic of Viṣṇu.

स तदा मायथा स्युष्टो न किञ्चिद्ददेष्वशः ।

शैशवादिभवं दुखं पराश्रीनतयाऽनुते ॥ २९ ॥

29. Then, when he is touched by that magic, powerless, he is unable to speak. He experiences the miseries of infancy and childhood arising from dependence.

परच्छन्दं न विदुषा पुण्यमाणा जनेन सः ।

अनभिप्रेतमापन्नः प्रत्यास्व्यातुमनीश्वरः ॥ ३० ॥

30. He is nourished by people who do not understand his wishes, unable to ward off what is thrust upon him against his desire.

शायितोऽशुचिपर्यङ्के जन्तुस्वेदजदूषिते ।

नेत्रः कण्डूयनेऽङ्गानामासनोत्थानं वेष्टने ॥ ३१ ॥

31. Lain upon a bed unclean and besouled by perspiration, he is unable to scratch his limbs, to sit, rise or move.

तुदन्त्यामत्वचं दंशामशकामत्कुण्डादयः ।
रुदन्तं विगतज्ञानं कृमयः कृमिकं यथा ॥ ३२ ॥

32. Mosquitoes, gnats, bugs and other flies bite him, skinless and weeping and deprived of understanding, just as insects bite little worms.

इत्येवं शैशवं भुक्त्वा दुःखं पैगण्डमेव च ।
ततो यौवनमासाद्य याति सम्पदमासुरीम् ॥ ३३ ॥

33. In this wise having experienced the miseries of infancy and of childhood, he reaches youth and acquires evil tendencies.

तदा दुर्व्यसनासको नीचसङ्खपरायणः ।
शास्त्रसत्युरुषाणां च द्वेषा स्यात्कामलम्पटः ॥ ३४ ॥

34. Then he begins evil brooding, mingling in the company of the wicked ; he hates the scriptures and good men, and becomes lustful.

हृष्टा द्वियं देवमायां तद्वावैरजितेन्द्रियः ।
प्रलोभितः पतत्यन्धे तमस्यन्नौ पतङ्गवत् ॥ २५ ॥

35. Seeing a seductive woman, his senses captivated by her blandishments, infatuated he falls into great darkness, like a moth into a flame.

कुरुकुमातङ्गपतङ्गभृङ्गमीनाहताः पञ्चभिरेव पञ्च ।
एकः प्रमादी स कथं न हन्त्यते यः सेवते पञ्चभिरेव पञ्च ॥ ३६ ॥

36. The deer, the elephant, the bird, the bee and the fish : these five are led to destruction by one of the senses ; how then shall the infatuated one not be destroyed, when he enjoys the five kinds of objects by five senses.

अलध्याभीष्मितोऽज्ञानादिद्वमन्युः शुचार्पितः ।
सहदेहेन मातेन वर्धमातेन मन्युना ॥ ३७ ॥

37. He longs for the unobtainable, and on account of ignorance becomes angry and sorry, and his pride and anger increase with the growth of his body.

करोति विग्रहं कामी कामिष्वन्ताय चात्मनः ।
बलाधिकैः सहन्येत गजैरन्यैर्ज्ञा यथा ॥ ३८ ॥

38. The lover makes quarrels with rivals, to his own ruin and is destroyed by those stronger than himself, as one elephant by another.

एवं ये विषयासक्तया नरत्वमितिदुर्लभम् ।
वृथा नाशयते मूढस्तस्मात्पापतरो हि कः ॥ ३९ ॥

39. Who is more sinful than the fool who, attached to sense-objects, spends in vain the human birth which was difficult to obtain.

जातीशतेषु लभते भुवि मानुषत्वं
तत्रापि दुर्लभतरं खलु भेषा द्विजत्वम् ।
यस्तत्र पालयति लालयतीन्द्रियाणि
तस्यामृतं क्षरति हस्तगतं प्रमादात् ॥ ४० ॥

40. After hundreds of lives one obtains human birth on earth ; and even more difficult to obtain is that as a twice-born : and who then only provides for and pampers the senses, through foolishness lets slip the nectar from his hand.

ततस्तां वृद्धतां प्राप्य महाव्याधिसमाकृलः ।
सृथुं प्राप्य महददुःखं नरकं याति पूर्ववत् ॥ ४१ ॥

41. Then, having arrived at old age, he is troubled with great diseases ; and, death having come, he goes to a miserable hell, as before.

एवं गतागतैः कर्मपाशैर्बद्धाश्च पापिनः ।
कदापि न विरज्यन्ते मम माया विमोहिताः ॥ ४२ ॥

42. Thus held fast in the ever-circling noose of karma, the sinful, bewildered by my magic, are never released.

इति ते कथिता ताक्ष्यं पापिनां नारकीगतिः ।
अन्त्येष्टिकर्महीनानां किं भूयः श्रोतुमिच्छसि ॥ ४३ ॥

43. Thus I have related to you, O Tarksha, how the sinful, deprived of the sacrifices for the dead, go in hell. What else do you wish to hear ?

इति श्रीगरुडपुराणे सारोद्धारे पापिजन्मादिदुःखनिरूपणे नाम षष्ठोऽच्यायः ॥ ६ ॥

CHAPTER VII.

Babhruvâhana's Sacrament for the Departed One.

सूत उघाच ।

इति थ्रुत्वा तु गरुडः कमिष्टतेऽभवत्थपत्रवत् ।
जननामुपकारार्थं पुनः पप्रच्छ केशवम् ॥ १ ॥

1. Sûta said : Having heard this, Garuḍa, trembling like a leaf of the holy fig-tree, again questioned Keshava for the benefit of men.

गरुड उघाच ।

कृत्वा पापानि मनुजाः प्रमादाद् बुद्धितेऽपि वा ।
न यान्ति यातना याम्याः केनोपायेन कथयताम् ॥ २ ॥

2. Garuḍa said : Tell me by what means men who have committed sins unknowingly or knowingly escape from the torments of the servants of Yama.

संसाराण्वमग्नानां नराणां दीनचेतसाम् ।
पापोपहतबुद्धोनां विषयोपहतात्मनाम् ॥ ३ ॥
उद्धारार्थं वद स्वामिन्पुराणार्थं विनिश्चयम् ।
उपायं येन मनुजाः सदूतिं यान्ति माधव ॥ ४ ॥

3-4. For those men who are immersed in the ocean of transmigration, of weak intelligence, their reason clouded by sin, their self dimmed by attachment to sense-objects - .

For their uplifting tell me, O Lord, the exact meaning of the Purâṇas ; and the means by which people attain a happy condition, O Mâdhava.

श्रीभगवानुवाच ।

साधु पृष्ठं त्वया तार्क्यं मानुषाणां हिताय वै ।
शृणु ज्वावहिते भूत्वा सर्वं ते कथयास्यहम् ॥ ५ ॥

5. The Blessed Lord said : O Târkṣya, you have done well in asking for the benefit of men. Listen attentively, and I will tell you all.

दुर्गतिः कथिता पूर्वमपुत्राणां च पापिनाम् ।
पुत्रिणां धार्मिकाणां तु न कदाचित्खोश्वर ॥ ६ ॥

6. Hard indeed, as already said, is the fate of the sinful and those without sons ; but never so, O Lord of Birds, that of those who have sons and who are righteous.

पुत्रजन्मविरोधः स्याद्यदि केनापि कर्मणा ।
तदा कश्चिदुपायेन पुत्रोत्पत्तिं प्रसाधयेत् ॥ ७ ॥

7. If by any past action of his the birth of a son has been prevented, then some means should be taken for obtaining a son.

हरिवंशकथा श्रुत्वा शतचण्डी विधानतः ।
भक्ष्या श्रीशिवमाराध्य पुत्रमुत्पादयेत्सुधीः ॥ ८ ॥

8. Having listened to the Harivansha, or performed the Śatachandī, or worshipped the Blessed Śiva with devotion, the intelligent should beget a son.

पुत्रास्त्रो नरकाद्यस्मातिपतरं त्रायते सुतः ।
तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥ ९ ॥

9. The son saves his father from the hell called Put; therefore he was named "putra" by the Self-existent himself.

एकोऽपि पुत्रो धर्मात्मा सर्वं तारयते कुलम् ।
पुत्रेण लोकाङ्गयति श्रुतिरेषा सनातनी ॥ १० ॥

10. Even a single son, if righteous, carries the whole family over. 'By the son he conquers the worlds,' is the ancient saying.

इति वेदैरपि प्रोक्तं पुत्रमाहात्म्यमुच्चमम् ।
तस्मात्पुत्रमुखं हृष्टा मुच्यते पैतृकाहणात् ॥ ११ ॥

11. The Vedas also proclaim the great importance of the son. Accordingly, having seen the face of a son, one is released from the debt to the forefathers.

पैत्रस्य स्पर्शनान्मृत्योर्मुच्यते च ऋणव्रयात् ।
लैकानत्येदिवः प्राप्तिः पुत्रपौत्रपौत्रकैः ॥ १२ ॥

12. By the touch of his grandson a mortal is released from the three-fold debt. With the help of sons, grandsons, and great-grandsons he goes from the worlds and obtains heaven.

ब्राह्मोदापुत्रोऽन्यति सङ्गृहीतस्त्वयो नयेत् ।
पदं ज्ञात्वा ऋगश्वेषु हीनजातिसुतां त्यजेत् ॥ १३ ॥

13. The son of a Brahmana marriage uplifts, but the illegitimate drags down. Knowing this, O Best of Birds, one should avoid a woman of lower caste.

सवर्णेभ्यः सवर्णासु ये पुत्रा वैरसाः ऊग ।
त एव भास्त्रदानेन पितृणां स्वर्गहेतवः ॥ १४ ॥

14. Sons having father and mother of the same caste are legitimate, O Bird. They alone, by making Śrauddha-gifts are the means of their fathers' attaining heaven.

आद्येन पुत्रदत्तेन स्वर्यातीति किमुच्यते ।
प्रतीऽपि परदत्तेन गतः स्वर्गमयौ शृणु ॥ १५ ॥

15. Need I say one attains heaven by means of the Śrâddha performed by a son, when a Departed One went to heaven even when it was offered by another. Now listen.

अत्रैषोदाहरिष्येऽहमिति हासं पुरातनम् ।
शौर्वदेहिकदानस्य परमाहात्म्यसूचकम् ॥ १६ ॥

16. Concerning this I will give you, from ancient history, an example of the efficacy of gifts for the higher body.

पुरा व्रेतायुगे ताक्ष्यं राजासीद् बधुवाहनः ।
महोदयपुरे रम्ये धर्मनिष्ठो महाबलः ॥ १७ ॥
यज्ञादानपर्तिः श्रीमान्ब्रह्मण्यः साधुवत्सलः ।
शीलाचारगुणोपेतो दयादाक्षिण्यसंयुतः ॥ १८ ॥
पालयामास धर्मेण प्रजाः पुत्रानिवैरसान् ।
क्षमधर्मरतो नित्यं स दण्डान्दण्डयन्त्रपः ॥ १९ ॥

17-19. Formerly, in the Treta age, O Tārkṣya, there reigned over the delightful city of Mahodaya a king named Babhruvāhana, who was very powerful, and firm in righteousness,

A sacrificer, Lord of Gifts, prosperous, a lover of Brāhmaṇas, valuing the good, endowed with good character and of good conduct, compassionate, skilled,

Righteously protecting his subjects as though they were his own sons, always delighting in Kṣattriya duties, and punishing the guilty.

स कदाचिन्महाबाहुः स सैन्यो मृगयाङ्गतः ।
बनं विवेश गहनं नानावृक्षसमन्वितम् ॥ २० ॥
नानामृगगणाकीर्णं नानापक्षिनिनादितम् ।
बनमध्ये तदा राजा मृगं दूरादपश्यत ॥ २१ ॥

20-21. Once, that powerful king, with his army, went hunting. He entered a thick forest, full of various kinds of trees,

Crowded with various species of animals, and resounding with the cries of various birds. In the midst of the forest the king saw a deer in the distance.

तेन विद्धो मृगोऽतीव बाणेन सुहृदेन च ।
बाणमादाय तं तस्य बनेऽदर्शनमेयिवान् ॥ २२ ॥

22. The deer, severely wounded by his very hard arrow, ran out of sight into the interior of the forest, carrying the arrow with him.

कस्येण रुधिराद्रेण स राजानुजगामतम् ।
ततो मृगप्रसङ्गेन बनमन्यद्विवेश सः ॥ २३ ॥

23. The king, following the blood-stains on the grass, pursued the deer and came into another forest.

क्षुत्क्षामकण्ठे नृपतिः श्रमसन्तापमूर्च्छितः ।
जलाशयं समासाद्य साश्व एव व्यगाहत ॥ २४ ॥

24. That leader of men, hungry and with parched throat, fainting with the heat and with fatigue, coming to a lake bathed in it with his horse.

पौत्र तदुदकं शीतं पश्चगन्धादिवासितम् ।
ततोऽवतीर्ण सलिलाद्विश्रो बभ्रुवाहनः ॥ २५ ॥
ददर्श न्यग्रोधतरुं शीतच्छायं मनोहरम् ।
महाविटपविस्तीर्णं पश्चिसङ्कुनिनादितम् ॥ २६ ॥
वनस्य तस्य सर्वस्य महाकेतुमिव स्थितम् ।
मूलं तस्य समासाद्य निषसाद महीपतिः ॥ २७ ॥

25-27. Then, having drunk of that cool water, rendered fragrant by the pollen of the lotus, Babhruvāhana came out of the water refreshed,

And saw a delightful fig-tree, giving cool shade with its large spreading boughs, sounding with many birds,

And standing like a big standard over the whole forest. The king approached and sat at its root.

अथ प्रेतं ददर्शसौ क्षुत्तड्याणं व्याकुलेन्द्रियम् ।
उत्कर्चं मलिनं कुञ्जं निर्मासि भीमदर्शनम् ॥ २८ ॥

28. Now he beheld a Departed One, of terrible appearance, hump-backed and fleshless, with hair erect, dirty, and with senses discomposed by hunger and thirst.

तं हृष्टा विकृतं घोरं विस्मितो बभ्रुवाहनः ।
प्रेतोऽपि हृष्टा तं घोरामटवीमागतं नृपम् ॥ २९ ॥
समुत्सुकमना भूत्वा तस्यान्तिकमुपागतः ।
अब्रवीत्स तदा तार्श्यं प्रेतराजो नृपं वचः ॥ ३० ॥
प्रेतभावो मया त्वकः प्राप्तोऽस्मि परमाङ्गुतिम् ।
त्वत्संयोगान्महावाहो जातो धन्यतरोऽस्म्यहम् ॥ ३१ ॥

29-31. Seeing him deformed and dreadful Babhruvāhana wondered. The Departed One, also seeing the king who had come to that dreadful forest,

And becoming filled with curiosity, came near to him. Then, O Tarkṣya, this king of the Departed spoke thus to the king :

“ I have escaped the condition of the Departed and reached the highest condition, by being in touch with you, O Great-Armed one,—I am highly blessed.”

राजोवाच ।

कृष्णवर्णं करालास्य प्रेतत्वं घोरदर्शनम् ।
केन कर्मविषयाकेन प्राप्तं ते बहुमङ्गलम् ॥ ३२ ॥

प्रेतत्वकारणं तात श्रूहि सर्वमशेषतः ।
कोऽसि त्वं केन दानेन प्रेतत्वं ते विनश्यति ॥ ३३ ॥

32-33. The king said: "O Black-complexioned and Gaping-mouthed, by what bad deeds did you reach this state of the Departed, dreadful to see, and highly unhappy?"

"Tell me in detail the cause of your condition, dear. Who are you, and by what gifts will your condition as Departed pass away?"

प्रेत उवाच ।

कथयामि नृपश्चेष्टु सर्वमेवादितस्तव ।
प्रेतत्वकारणं श्रुत्वा दयां करुं त्वमर्हसि ॥ ३४ ॥
वैदिशं नाम नगरं सर्वसम्पत्समन्वितम् ।
नानाजनपदाकीर्णं नानारत्नसमाकुलम् ॥ ३५ ॥
हर्ष्यप्रासादशोभाद्वयं नानाधर्मसमन्वितम् ।
तत्राहं व्यवसं तात देवार्चनरतः सदा ॥ ३६ ॥
वैश्यो जात्या सुखेवोऽहं नाम्ना विदितमस्तु ते ।
हर्व्यन तर्पिता देवाः कवयेन पितरस्तथा ॥ ३७ ॥
विविधैर्दानयोगैऽन विप्राः सन्तर्पिता मया ।
दीनान्यकृपयोग्यश्च दत्तमननेकधा ॥ ३८ ॥

34-38. The Departed one said: "I will tell you everything from the beginning, O Best of Kings. You will surely have compassion upon me when you have heard the cause of my condition as Departed.

"There is a town named Vaidasa, possessed of all prosperity, having many districts, and abounding in precious stones of various kinds,

"Beautiful with palaces and mansions, and in which many religious acts are performed. There, O Reverend Sir, I dwelt, always engaged in worship of the Shining Ones.

"By caste I am a Vaishya, by name Sudeva, please know. By fire-offering I pleased the Shining Ones, and likewise the forefathers by food.

"I gladdened the twice-born by offering various gifts. I gave food of various kinds to the poor, the blind and the wretched.

तत्सर्वं निष्फलं राजन्मम दैवादुपागतम् ।
यथा मे निष्फलं जातं सुकृतं तद्वद्वामि ते ॥ ३९ ॥
मम वै सन्ततिनर्त्ति न सुहृष्ट च बाल्यवः ।
न च मित्रं हि मे ताहृणः कुर्यादौर्ध्वदेहिकम् ॥ ४० ॥
यस्य न स्यान्महाराज शास्त्रं मासिकषोडशाम् ।
प्रेतस्वं सुस्थिरं तस्य दत्तैः शास्त्रतैरपि ॥ ४१ ॥

39-41. "All this, O King, through my evil fate has proved fruitless. How my good deeds proved fruitless I will relate to you.

"I have no offspring, no companion, no relative and no friend like you, who will perform for me the ceremonies for the higher body.

"If the sixteen monthly Śrāddhas, O great king, are not performed, the condition as Departed becomes firmly fixed, even if hundreds of annual Śrāddhas are performed for him.

त्वमौर्धदैहिकं कृत्वा मासुद्वर महीपते ।
 वर्णनां चैव सर्ववां राजा बन्धुरिहोच्यते ॥ ४२ ॥
 तन्मां तारय राजेन्द्र मणिरत्नं ददामि ते ।
 यथा मे सद्रूतिर्भूयात्प्रतयोनिश्च गच्छति ॥ ४३ ॥
 तथा कार्यं त्वया वीर मम चेदिच्छसि प्रियम् ।
 क्षुधातुषादिभिर्दुःखैः प्रेतत्वं दुःसहं मम ॥ ४४ ॥
 स्वादूदकं फलं चास्ति वनेऽस्मिन् शीतलं शिवम् ।
 न प्राइनामि क्षुधार्तोऽहं तृपार्तो न जलं क्वचित् ॥ ४५ ॥

42-45 "Uplift me then, O Lord of Earth, by doing the ceremonies for my higher body. It is said that in this world the king is the kinsman of all castes.

"Therefore, O Lord of Kings, help me over, and I will give you a most precious jewel, so that my departed condition may be destroyed, and my higher state arise.

"In that manner please act, O warrior, if you desire my welfare. Suffering from the misery of hunger and thirst, I cannot endure this departed condition.

"In this forest there is sweet and cool water, and pleasant fruits, but I am not able to grasp them at all, although afflicted with hunger and thirst.

यदि मे हि भवेद्राजन्यधिनरायणे महान् ।
 तदग्रे वेदमन्त्रैश्च क्रियासर्वोर्धदैहिकी ॥ ४६ ॥
 तदा नश्यति मे नूनं प्रेतत्वं नात्र संशयः ।
 वेदामन्त्रात्पैदा दानं दया सर्वत्र जन्तुपु ॥ ४७ ॥
 सच्छालभ्रवणं विष्णोः पूजा सज्जनसङ्कृतिः ।
 प्रेतयोनि विनाशाय भवत्तीति मया श्रुतम् ॥ ४८ ॥

46-48. "If the great Nṛī yāga rite is performed for me, O King, along with all the ceremonies for the higher body, with Vaidic mantras,

"Then surely my condition as departed will unfailingly pass away. Vaidic mantras, austerities, gifts, and compassion to all beings,

"Listening to holy scriptures, worship of Viṣṇu, association with the good,—these, I have heard, are the destroyers of the departed condition.

अतो वक्ष्यामि ते विष्णुपूजां प्रेतस्यनाशनीम् ।
 सुघर्णं द्वयमानीय सुघर्णं न्यायसञ्चितम् ।
 तस्य नारायणस्यैकां प्रतिमां भूप कल्पयेत् ॥ ४९ ॥
 पीतचरूपगच्छन्नां सर्वाभरणभूषिताम् ।
 खापिता विविधैस्तोरधिवास्य यजेत्ततः ॥ ५० ॥

49-50. "So I will tell you about the worship of Viṣṇu, the destroyer of the departed condition. Bring two pieces of gold, honestly gained, and make one image of Nārāyaṇa from them, O King.

"Dress it with a pair of yellow cloths, put on it various ornaments, bathe it in many waters,—and placing it, you should worship thus.

पूर्वे तु श्रीधरं तस्या दक्षिणे मधुसदनम् ।
 पश्चिमे वामनं देवमुक्तरे च गदाधरम् ॥ ५१ ॥
 मध्ये पितामहं चैव तथा देवं महेश्वरम् ।
 पूजयेद्य विधानेन गन्धपुष्पादिभिः पृथक् ॥ ५२ ॥
 ततः प्रदक्षिणी कृत्य बहौ सन्तर्प्य देवताः ।
 घृतेन दध्ना क्षीरेण विश्वेदेवांश्च तर्पयेत् ॥ ५३ ॥
 ततः स्नातो विनीतात्मा यजमानः समाहितः ।
 नारायणाश्रे विधिवत्स्वां क्रियामौर्ध्वदैहिकीम् ॥ ५४ ॥
 आरभेत यथा शास्त्रं क्रोधलोभविवर्जितः ।
 कुर्याद्याद्वानि सर्वाणि वृष्टस्थोत्सर्जनं तथा ॥ ५५ ॥
 ततः पदानि विप्रेभ्यो दद्याच्चैव त्रयोदशा ।
 शायादानं प्रदत्वा च घटं प्रेतस्य निर्वपेत् ॥ ५६ ॥

51-56. "Place Śrīdhara¹ to the east of it, Madhusūdana² to the south, to the west Vāmanadeva³, to the north Gadādhara,⁴

"In the middle Pitāmaha⁵ and also Maheśwara.⁶ Worship these in turn with sandal-paste and flowers, according to the rite.

"Then, having gone round them, make offerings in the fire to these deities. Make offerings to the universal deities with clarified butter, curds and milk.

"Next, having bathed, calm and controlled in mind, the sacrificer should perform, according to the rite, in front of Nārāyaṇa, the ceremony for the upper body.

"He must commence, as prescribed in the scriptures, by giving up anger and greed, and perform all the ceremonies and the release of a bull.

¹ Viṣṇu, a form of.

² Another form of Viṣṇu, slayer of the demon Madhu.

³ The divine dwarf Viṣṇu.

⁴ The club-bearing Viṣṇu.

⁵ A name for Śiva.

"Then he must give thirteen sets of pots to Brâhmaṇas, and having made the gift of a bed, consecrate a pot of water for the sake of the departed."

रात्रेवाच ।

कथं प्रेतघटं कुर्याद्याटकेन विधानतः ।
ब्रूहि सर्वानुकम्पार्थं घटं प्रेतविमुक्तिदम् ॥ ५७ ॥

* 57. The king said, "How is the pot for the departed to be prepared, and in accordance with what rites must it be given? Tell me, on account of my sympathy for all, about the pot which gives release to the departed."

प्रेत उच्चाच ।

साधु पृष्ठं महाराज कथयामि निवेश ते ।
प्रेतत्वं न भवेदेन दानेन सुहृदेन च ॥ ५८ ॥
दानं प्रेतघटं नाम सर्वाशुभविनाशनम् ।
दुर्लभं सर्वलोकाना दुग्गतिक्षयकारकम् ॥ ५९ ॥
सन्तसहाटकमयं तु घटं विश्राय
ब्रह्मेशकेशवयुतं सहलोकपालेः ।
क्षीराज्यपूर्णचिवरं प्रणिपत्य भक्तश्चा
विप्राय देहि तत्र दानशतैः किमन्यैः ॥ ६० ॥
ब्रह्माम ये तथा विष्णुः शङ्करः शङ्करोऽव्ययः ।
प्राच्यादिषु च तत्कण्ठे लोकपालान् कमेण तु ॥ ६१ ॥
सम्पूज्य विधिवद्राजनध्यैः कुसुमचन्दनैः ।
ततो दग्धाज्यसहितं घटं दद्याद्विरणमयम् ॥ ६२ ॥
सर्वदानाधिकं चैतन्महापातकनाशनम् ।
कर्तव्यं श्रद्धया राजन्प्रेतत्वविनिवित्तये ॥ ६३ ॥

58-63. The Departed said : "Oh Great King, you have done well in asking this. Please take notice and I will describe that good gift by which the departed condition cannot exist.

"The gift which is named 'the pot for the departed,' is a destroyer of all evil. In all the worlds it is difficult to obtain this dissipator of evil conditions.

"Having prepared a pot of refined gold, consecrated it to Brâhmaṇa,¹ Isa² and Keshava³, and all the guardians of the quarters, filled it with clarified butter and worshipped before it with devotion, give it to a twice-born. What good are a hundred other gifts from you ?

¹ Siva.

² Viṣṇu.

"Brahmî in the middle, likewise Viṣṇu, and Śāṅkara, eternal giver of happiness; in the east and other directions, in the neck of it, the guardians of the universe, in order—

"These having duly worshipped, O King, with incenses, flowers and sandal-paste, one should give away the golden pot, full of milk and clarified butter.

"This gift, O King, which is superior to all other gifts in removing great sins, should be made with faith, for the release of the departed."

श्रीभगवानुवाच ।

पवं सञ्जलपतस्तस्य प्रेनेन सह काश्यप ।

सेनाजगमानुपदं हस्तयश्वरथसङ्कुला ॥ ६४ ॥

ततो बले समायाते दत्त्वा राज्ञे महामणिः ।

नमस्कृत्य पुनः प्रार्थ्य प्रेनेऽदर्शनमेयिवान् ॥ ६५ ॥

64-65. The Blessed Lord spoke on: His army, while he was thus conversing with the departed, followed him up, with elephants, horses and chariots, O Kāśyapa.

On the arrival of the army the departed one, having given the great jewel to the king, bowed to him, again implored him, and became invisible.

तस्माद्वनाद्विनिष्कम्य राजापि स्वपुरं यथा ।

स्वपुरं च समासाद्य तत्सर्वं प्रेनभाषितम् ॥ ६६ ॥

चकार विधिवत्पक्षं त्रौध्वं देहिकं च विधिम् ।

तस्य पुण्यं प्रदानेन प्रेनो मुक्तो दिवं यथा ॥ ६७ ॥

थाद्वेन परदत्तेन गतः प्रेनोऽपि सद्गुतिम् ।

किं पुनः पुत्रदत्तेन पिता यातीर्त चाद्भुतम् ॥ ६८ ॥

66-68. Having come out of the forest, the king returned to his city, and arrived there remembering all that was said by the departed one.

He duly performed, O Bird, the rites and ceremonies for the dweller in the upper body, and the departed, released by these sacred gifts, attained heaven.

By the Śraddha, performed even by a stranger, the departed attain a happy state, what wonder then that when the son performs it the father should reach it!

इतिहासमिमं पुण्यं शरणाति श्रावयेच्च यः ।

न तौ प्रेतत्वमायातः पापाचारयुतावपि ॥ ६९ ॥

69. He who hears, and he who causes others to hear, this holy history, never go to the departed condition, though they may have acted sinfully.

इति श्रीगृह्णपुराणं सारांश्वारं बभ्रवाहनप्रेतसंस्कारो नाम
सप्तमोऽध्यायः ॥ ७ ॥

CHAPTER VIII.

An Account of the Gifts for the Dying.

गरुड उवाच ।

आमुष्मिकों क्रियां सर्वां वद् सुकृतिनां मम ।
कर्तव्या सा यथा पुञ्चैस्तथा च कथय प्रभो ॥ १ ॥

1. Garuḍa said : Tell me, O Lord, all the rites for those in the other worlds who have done good, and also how these rites should be performed by the sons.

श्रीभगवानुवाच ।

साधु पृष्ठं त्वया ताक्ष्य मानुषाणां हिताय वै ।
धार्मिकाह्वच यत्कृत्यं तत्सर्वं कथयूमि ते ॥ २ ॥

2. The Blessed Lord said : O Tārkṣya, you have done well in questioning me for the benefit of mankind. I will tell you all about the rites proper for the righteous.

सुकृती वार्द्धके हृष्टा शरीरं व्याधिसंयुतम् ।
प्रतिकूलान्प्रहाश्चैव प्राणशोपस्य चाश्रुतिम् ॥ ३ ॥
तदा स्वमरणं ज्ञात्वा निर्भयः स्यादतन्द्रितः ।
अज्ञातज्ञातपापानां प्रायद्विचक्षं समाचरेत् ॥ ४ ॥

3-4. The good person, finding his body, in its old age, afflicted with diseases, and the planetary conditions unfavourable, and not hearing the sounds of life,

And knowing his death to be near, should be fearless and alert, and should make reparation for any sins committed knowingly or in ignorance.

यदा स्यादातुरः कालस्तदा न्नानं समाचरेत् ।
पूजनं कारयेद्वृष्णोः शालग्रामस्वरूपिणः ॥ ५ ॥
अर्चयेद् गन्धपुष्पैश्च कुड्कुमैस्तुलसीदलैः ।
धूपैर्दीपैश्च नैवेद्यैर्बहुभिर्मोदकादिभिः ॥ ६ ॥
दत्त्वा च दक्षिणां विप्रान्नैवेद्यादेव भोजयेत् ।
अष्टाक्षरं जपेऽन्मन्त्रं द्वादशाक्षरमेव च ॥ ७ ॥
संस्मरेच्छुण्याद्यैव विष्णोनामशिवस्य च ।
हरेनाम हरेत्पापं तृणां श्रवणगोचरम् ॥ ८ ॥

5-8. When it is near the time to die he must perform his ablutions, and worship Viṣṇu in the form of Salagrāma.

He must worship with fragrant substances, with flowers, with red saffron, with leaves of the holy basil, with incense, with lamps, with offerings of food and many sweetmeats, and other things.

He should give presents to Brāhmaṇas, should feed them with the offerings, and should recite the eight and the twelve syllabled mantras.

He should call to mind, and listen to, the names of Viṣṇu and Śiva. The name of Hari, coming with the range of hearing, takes away the sins of men.

रोगिणेऽन्तिकमासाद्य शोचनीयं न बान्धवैः ।

स्मरणीयं पवित्रं मे नामध्येयं मुहुर्मुहुः ॥ ९ ॥

9. Relatives, coming near the diseased, should not mourn. My holy name should be remembered and meditated upon repeatedly.

मत्स्यः कूर्मो वराहश्च नारसिंहश्च वामनः ।

रामो रामश्च कृष्णश्च बुद्धः कल्की तथैव च ॥ १० ॥

पतानि दश नामानि स्मर्तेयानि सदा तुथैः ।

समीपे रोगिणो ब्रूयुर्बान्धवास्ते प्रकीर्तिंताः ॥ ११ ॥

10-11. The Fish, the Tortoise, the Boar, the Man-lion, the Dwarf, Parashurāma, Rāma, Kṛiṣṇa, Buddha, and also Kalkī¹:

These ten names should always be meditated upon by the wise. Those who recite them near the diseased are called relatives.

कृष्णेति मङ्गलं नाम यस्य वाचि प्रवर्तते ।

तस्य भस्मी भवन्त्याशु महापातककोटयः ॥ १२ ॥

ग्रियमाणो हरेनार्म गृणन्पुत्रोपचारितम् ।

अज्ञामिलोऽप्यगद्धाम किं पुनः श्रद्धया गृणन् ॥ १३ ॥

हरिहरति पापानि दुष्टचित्तैरपि स्मृतः ।

अनिच्छयापि संसपृष्ठो दहत्येव हि पापकः ॥ १४ ॥

हरेनाम्नश्च या शक्तिः पापा निर्हरणे द्विज ।

ताषत्कर्तुं समर्थो न पापकं पापकी जनः ॥ १५ ॥

किञ्चुरेयो यमः प्राहानयस्वं नास्तिकं जनम् ।

नैवानयत भो दूता हरिनामस्मरन्नरम् ॥ १६ ॥

12-16. Of him who gives voice to the auspicious name "Kṛiṣṇa" tens of millions of great sins are quickly reduced to ashes.

Even the dying Ajīmila reached heaven by pronouncing the name Hari, which had been given to his son. How much more then is its effect when it is pronounced with faith!

¹ The ten avatāras, descents or incarnations of Viṣṇu, which appeared in archaic and ancient times, except Kalkī, who is still to come.

Hari, meditated upon even by one who has evil thoughts, takes away sins : fire burns, even though accidentally touched.

The sinful man is not able to sin while the power of the name Hari is uprooting the sins, O Twice-born.

Yama said to his servants : " Bring the man who denies, but O messengers, do not bring the man who meditates on the name Hari."

अच्युतं केशवं रामनारायणं कृष्णदामोदरं वासुदेवं हरिम् ।

थोधरं माधवं गोपिकावल्लभं जानकीनायकं रामचन्द्रं भजे ॥ १७ ॥

कमलनयनवासुदेवविष्णो धरणिधराच्युतशङ्कचकपाणे ।

भवशरणमितीरयन्ति ये वै त्यज भट दूरतरेण तानपाणान् ॥ १८ ॥

तानानयध्यमस्तो विमुखान्मुकुन्दपादारविश्वमकरन्दरसादं जन्मम् ।

निष्किञ्चनैः परमहंसकुलैरसंक्षैरजुषादगृहे नित्यवर्त्मेनि बद्धतृष्णान् ॥ १९ ॥

जिह्वा न वक्ति भगवद्गुणनामधेयं चेतइच न स्परति तथाराघारविश्वम् ।

कृष्णाय नो नमति यन्छिर एकदपि तानानयध्यमस्तोऽकृतविष्णुकृत्यान् ॥ २० ॥

17-20. One should worship the Achyuta, Keshava, Rāma, Nārāyaṇa, Kṛiṣṇa, Dāmodara, Vāsudeva, Hari, Śridhara, Mādhavam, Gopikāvallabham, Rāmachandra, the Lord of Jānaki.¹

" O servants, do not go near those sinless people who take refuge in the lotus-eyed Vāsudeva and Viṣṇu, who is the supporter of the earth, and carries in his hand the conch and discus.

" Bring those sinners who always turn away from the nectar of the lotus-feet of Viṣṇu,—which are served by the race of Paramahātas, who know the true essence of things, and are without possessions,—and those whose desires are bound up in the household, which is the path to hell."

" Bring them whose tongues do not pronounce the qualities and name of the Lord, whose minds do not meditate upon His lotus feet, whose heads never bow to Kṛiṣṇa, who do not offer worship to Viṣṇu."

तस्मात्सङ्कीर्तनं विष्णोर्जगन्मङ्गलमहसाम् ।

महतामपि पक्षीन्द्र विद्वश्यकान्तिकं निष्ठृतिम् ॥ २१ ॥

प्रायद्विचत्तानि चीर्णानि नारायणपराङ्मुखम् ।

न निष्पुनन्ति दुर्बुद्धिं सुराकुम्भमिवापाणः ॥ २२ ॥

कृष्ण नामना न नरकं पद्यन्ति गतकिलिष्वपाः ।

यमं च तद्वटाद्वैष्व स्वप्नेऽपि न कदाचन ॥ २३ ॥

21-23. Know, then, O Lord of Birds, the hymning of Viṣṇu, which bestows welfare on the universe, to be the best expiation for even great sins.

¹ Names of Vishnu.

² Ajāmila was a man of very evil life, who named his son Nārāyaṇa, and happened to call him as he was dying.

The performance of penances does not purify the wicked man, who has turned his face away from Nārāyaṇa; just as even rivers cannot purify a liquor-pot.

By the name of Kṛiṣṇa one is riddened of sins, and never sees, even in dream, Yama nor his servants.

मांसास्तिरक्तवत्कायो वैतरण्यं पतेन्न सः ।
योऽन्ते दद्याद्विजेभ्यश्च नन्दनन्दनगामिति ॥ २४ ॥
अतः स्परेन्महा विष्णोर्नीमपापौघनाशनम् ।
गीतासहस्रनामानि पठेद्वा शृणुयादपि ॥ २५ ॥

24-25. The man, having a body of flesh, bones and blood,—who, towards the end gives cows to the twice-born, uttering “Nandalandanam,” never falls into the Vaitarāṇī.

Hence one should remember the name of Mahā Viṣṇu, which effaces multitudes of sins, and should read or listen to the Gītā and the Hymn of the Thousand Names.

एकादशीव्रतं गीता गङ्गाम्बुतुलसीदलम् ।
विष्णोः पादाम्बुनामानि मरणे मुक्तिदानि च ॥ २६ ॥
ततः सङ्कल्पयेदन्नं सघृतं च सकाञ्चनम् ।
सवत्सा धेनवो देशः श्रोत्रियाय द्विजातये ॥ २७ ॥

26-27. The fast of the eleventh day, the Gītā, the water of the Ganges, the leaves of the holy basil, the foot-water and names of Viṣṇu—all these are givers of freedom at the time of death.

Then he must dedicate food, with clarified butter and gold, to a learned twice-born and also give cows with calves.

अन्ते जनो यद्दाति स्वल्पं वा यदि वा गहु ।
तदक्षयं भवेत्तार्थ्यं यत्पुत्रश्चानुमोदते ॥ २८ ॥
अन्तकाले तु सत्पुत्रः सर्वदानानि दापयेत् ।
यत्तदर्थं सुतो लोके प्रार्थयते धर्मकोविदैः ॥ २९ ॥
भूमिष्ठं पितरं हृष्टा अर्धीन्मीलितलोचनम् ।
पुत्रैस्तृष्णा न कर्तव्या तद्वने पूर्वसंचिते ॥ ३० ॥
स तद्दाति सत्पुत्रो यावज्जीवत्यसौ चिरम् ।
अतिवाहस्तु तान्मार्गं दुःखं न लभते यतः ॥ ३१ ॥

28-31. Whatever a man gives in his last days, little or much, if it is approved by his son, is exempt from decay, O Tārkṣya.

In these last days a good son should make all the gifts. It is for the sake of this that the wise pray for a righteous son in this world,

The sons, seeing their father lying upon the ground with eyes half-closed, should not covet his earned wealth.¹

A good son will make such gifts as will prolong his father's life, and free him from misery when he goes into the next world.

आतुरे खापारागे च द्वयं दानं चिशिष्यते ।
अतोऽवश्यं प्रदातव्यमष्टदानं तिलादिकम् ॥ ३२ ॥
तिला लौहं हिरण्यं च कार्पोसो लवणं तथा ।
सप्तधान्यं क्षितिर्गाव पकैकं पावनं स्मृतम् ॥ ३३ ॥
पतदष्टमहादानं महापातकनाशनम् ।
अन्तकाळे प्रदातव्यं शृणु तस्य च सत्फलम् ॥ ३४ ॥

32-34. In disease and calamity two gifts rank above all others. They are indispensable—the eight-fold gift of sesamum and other things.

Sesamum, iron, gold, cotton stuff, salt, the seven grains, a plot of ground; a cow,—every one of these is said to purify.

The eight great gifts are the offsetters of great sins, and should be given in the last days. Hear now their good effects :

मम स्वेदसमुद्भूताः पांचत्राल्लिविधास्तिलाः ।
असुरा दानवा दैत्यास्तृप्यन्ति तिलदानतः ॥ ३५ ॥
तिलाः श्वेतास्तथा कृष्णा दानेन कपिलास्तिलाः ।
संहरन्ति त्रिधा पापं वाङ्मनः कायसञ्जितम् ॥ ३६ ॥

35-36. There are three kinds of holy sesamums generated from my sweat. Asuras, Dānavas and Daityas² are gratified by the gift of these sesamums.

White, black and brown are the three kinds of sesamums. The gift of these removes the sins gathered in speech, thought and action.

लोहदानं च दातत्रयं भूमियुक्तेन पारिणा ।
यमसीमां न चाप्नोति न गच्छेत्तरस्य वर्तमनि ॥ ३७ ॥
कुठारो मुखलो दण्डः खड्गश्च छुरिका तथा ।
शाखाणि यमहस्ते च निग्रहे पापकर्मणाम् ॥ ३८ ॥
यमायुधानां सन्तुष्ट्यदानमेतदुदाहृतम् ।
तस्माद्यालोहदानं यमलोके सुखावहम् ॥ ३९ ॥
उरणः इयामस्त्रश्च शुण्डामर्कोऽप्युदुम्बरः ।
शेषं बलो महादूता लोहदानात्सुखप्रदा ॥ ४० ॥

37-40. A gift of iron-ore should be made with the hands touching the ground,—then he does not go within the domain of Yama, nor tread his path.

¹ They may expect ancestral property, but not that earned by the father.

² Classes of non-human beings.

Yama holds in his hands, for the punishing of the sinful, an axe, a threshing-pestle, a rod, a sword and a dagger.

This gift is considered propitiatory to these weapons of Yama. Therefore should be made the gift of iron, which is the bringer of happiness in the world of Yama.

Because of this gift of iron, happiness is bestowed by these great messengers of Yama:—Uraṇa, Śyāmasūtra, Śundāmarka, Udumbara, Śeṣa and Bala.

शृणु तार्श्यं परं गुणं दानानां दानमुक्तमम् ।
दत्तेन तेन तुष्ट्यन्ति भूभूवःस्वर्गचासिनः ॥ ४१ ॥
ब्रह्माद्या ऋषयो देवा धर्मराजसभासदाः ।
स्वर्णदानेन सन्तुष्टा भवन्ति वरदायकाः ॥ ४२ ॥
तस्माद्वैयं स्वर्णदानं प्रेतोऽद्वरण्हेतवे ।
न याति यमलोकं सा स्वर्गतिं तात गच्छति ॥ ४३ ॥
चिरं वसेत्सत्यलोके ततो राजा भवेदिह ।
रूपवान्न्यार्मिको वाग्मी श्रीमानतुलविकमः ॥ ४४ ॥

44-45. Hear this great secret, O Tarkṣya, about this most supreme gift, by which are pleased the dwellers in Bhū, Bhūvar and Swar worlds.¹

Brahmā and others, sages, shining ones, and those who are in the assembly of the King of Justice are gratified by the gift of gold, and become granters of boons.

Therefore a gift of gold should be made for the uplifting of the departed. He does not go to the world of Yama, O child, but reaches heaven.

He dwells for a long time in the world of truth and is then reborn here as a king, handsome, righteous, eloquent, prosperous, and of unexcelled strength.

कार्पासस्य च दानेन दूतेभ्यो न भयं भवेत् ।
लवणं दीयते यद्य तेन नैव भयं यमात् ॥ ४५ ॥

45. By the gift of cotton-stuff one is freed from fear of the messengers. By the gift of salt one is freed from the fear of Yama.

अयोलवणकार्पाससतिलकाञ्चनदानतः ।
चित्रगुप्तादयस्तुष्टा यमस्य पुरवासिनः ॥ ४६ ॥
सप्तधान्यप्रदानेन ग्रीतो धर्मध्वजो भवेत् ।
तुष्टा भवन्ति येन्येऽपि त्रिपु द्वारेष्वथिष्ठिताः ॥ ४७ ॥
बीहयो यवगोधूमसुदूरामापाः प्रियङ्कवाः ।
चणाकाः सप्तमाङ्गेयाः सप्तधान्यमुदाहृतम् ॥ ४८ ॥

¹ Physical, astral and lower mental worlds.

46-48. By gifts of iron, salt, cotton-stuff, sesamum and gold, Chitragupta and the others who dwell in the city of Yama are propitiated.

And by gifts of the seven grains the standard-bearer of the King of Justice and others who stand at the gates are propitiated.

Rices, barley, wheat, kidney beans, māṣa,¹ panic seeds, dwarf-peas : these are called the seven grains.

गोचर्मसात्रं वसुधा दत्ता पात्रे विधानतः ।
 पुनाति ब्रह्महत्यायाहृष्टमेतन्मुनीश्वरैः ॥ ४९ ॥
 न व्रतेभ्यो न तीर्थे भ्यो नात्यहानाद्विनश्यति ।
 राज्ये कृतं महापापं भूमिदानाद्विलीयते ॥ ५० ॥
 पृथिवीं सस्यसम्पूर्णं यो ददाति द्विजाय यः ।
 स प्रयातीन्द्रभुवनं पूज्यमानः सुरासुरैः ॥ ५१ ॥
 अत्यल्पफलदानि स्युरत्यदानानि काश्यप ।
 पृथिवीदोनं षुण्यमहन्यहनि वद्धते ॥ ५२ ॥

49-52. It has been observed by the sages that the gift of a plot of land of the size of a cow's hide, in accordance with the rites, to a proper person, absolves one from Brahmacide.

Not by vows, not by holy pilgrimages, not by any gifts but by the gift of land is a great sin committed in kingship expiated.

He who gives to the twice-born land filled with grains goes to the abode of Indra and is worshipped by divinities and demons.

All other gifts, O Kṛṣṇa, are producers of little fruit. The fruit produced by the gift of land increases daily.

यो भूत्वा भूमिषो भूमिं नो ददाति द्विजातये ।
 स नाप्नोति कुट्ठे ग्रामे दरिद्री स्याद्वेभ्ये ॥ ५३ ॥
 अदानाद्विदानस्य भूपति त्वाभिमानतः ।
 निवसेन्नरके यावच्छेष्या धारयते धराम् ॥ ५४ ॥
 तस्माद्भूमीश्वरो भूमिदानमेव प्रदापयेत् ।
 अन्येषां भूमिदानार्थं गोदानं कथितं मया ॥ ५५ ॥

53-55. He who, having become a king, does not give land to the twice-born, is reborn for many times as a beggar, without even a village hut.

The king who, through pride, does not make gifts of land, shall dwell in hell as long as Sesha² supports the earth.

Therefore shall a king especially make gifts of land ; though for others, I say, the gift of a cow is equal to a gift of land.

¹ A kind of spotted grain.

² The eternal serpent,

ततोऽन्तधेनुर्दीतव्या रुद्रधेनुं प्रदापयेत् ।
 ऋणधेनुं ततो दत्वा मोक्षधेनुं प्रदापयेत् ॥ ५६ ॥
 दध्याद्वैतरण्यां धेनुं विशेषविधिना खग ।
 तारयन्ति नरं गावस्त्रिविधाच्चैव पातकात् ॥ ५७ ॥

56-57. Towards the end, a cow should be given. He should give a cow to overcome death, another to absolve himself of debts, another for the gaining of liberation.

With special rites, O Bird, should the gift of a cow for Vaiṣṇavāni be made. The cows verily carry the man beyond three kinds of hell:

बालत्वे यज्ञ कौमारे यत्पापं यैवने कृतम् ।
 यज्ञः परिणातौ यज्ञ यज्ञ जन्मान्तरेष्वपि ॥ ५८ ॥
 यज्ञशायां तथा प्रातर्यन्मध्याह्नापराह्नयोः ।
 सन्ध्ययोर्यक्ततः पापं कायेन मनसा गिरा ॥ ५९ ॥
 दत्त्वा धेनुं सकृदापि कपिलां क्षीरसंयुताम् ।
 सोपस्करां सवत्सां च तपोवृत्तसमन्विते ॥ ६० ॥
 ब्राह्मणे वेदविदुषि सर्वपापैः प्रमुच्यते ।
 उद्धरेदत्तकालं सा दातारं पापसञ्चयात् ॥ ६१ ॥

58-61. The sins committed in boyhood, in youth, in manhood, in old age and in previous births,

The sins committed in the night, in the morning, in the forenoon and the afternoon, in the twilight;—of action, speech and thought,

Having given even once a tawny cow, milk-giving, with the calf and other necessary things, to a well-conducted and austere Brāhmaṇī, learned in the Vedas,—one is absolved of all these sins. The giver is released by her at the end from the accumulated sins.

एका गौः स्वस्थचित्तस्य हातुरस्य च गोशतम् ।
 सहस्रं प्रियमाणस्य दत्तं चित्तविवर्जितम् ॥ ६२ ॥
 मृतस्यैतत्पुनर्लक्षं चिधिपूतं च तत्समम् ।
 तीर्थपात्रसमोपेतं दानमेकं च लक्षधा ॥ ६३ ॥

62-63. The gift of one cow while one is in full vigour of mind, the gift of a hundred cows while suffering from diseases, the gift of a thousand when dying and bereft of mental faculties,—

And the gift of one hundred thousand cows after death,¹ are equal. A gift made to a deserving person, who has bathed at the sacred waters, increases a hundred thousand fold.

पात्रे दत्तं च यद्यानं तल्लभगुणितं भवेत् ।
 दातुः फलमनन्तं स्यान्न पात्रस्य प्रतिग्रहः ॥ ६४ ॥

¹ That is, given by another for one.

64. A gift made to a deserving person multiplies a hundred-thousand-fold. It brings unending fruit to the giver and does not harm the recipient.

स्वाध्यायहोमसंयुक्तः परपाकविषज्जितः ।
 रक्षपूर्णमपि महीं प्रतिगृहण न लिप्यते ॥ ६५ ॥
 विषशीतापहौ मन्त्रवही किं दोषभागिनौ ।
 अपाश्च सा च गौर्दन्ता दातारं नरकं नयेत् ॥ ६६ ॥
 कुलैकशतसंयुक्तं गृहीतारं तु पातयेत् ।
 नापाश्च विदुषा देया आत्मनः धेय इच्छता ॥ ६७ ॥
 एका ह्येकस्य दातव्या बहुनां न कदाचन ।
 सा विक्रीता विभक्ता वा दहत्यासप्तमं कुलम् ॥ ६८ ॥

65-68. One who has studied the scriptures and made fire-offerings to the shining ones and who does not eat food cooked by others is not polluted by receiving even the earth filled with precious stones.

Mantras and fire, the removers of cold and poison, do not themselves partake of these evil qualities. The cow given to an undeserving person leads the giver to hell,

And it troubles the recipient's people for a hundred generations. A gift should not be made to an undeserving person by the wise, who desire their own welfare.

One cow should be given to one only, and never to many. If he either sells it or shares it his family will be troubled to the seventh generation.

कथिता ई मया पूर्वं तव वैतरणी नदी ।
 तस्या उद्धरणापायं गोदानं कथयामि ते ॥ ६९ ॥

69. I will tell you about the gift of a cow, which is a means for crossing the Vaitarāṇī River, of which I have spoken to you already.

कृष्णा वा पाटलं वाऽपि धेनुं कुर्यादलङ्घताम् ।
 स्वर्णशृङ्खां रौप्यखुर्णं कांस्यपाशोपदेहिनोम् ॥ ७० ॥
 कृष्णवल्लयुगच्छन्नां कण्ठघण्टासमन्विताम् ।
 कार्पासेऽपरि संस्थाप्य ताप्रपाशं सचैलकम् ॥ ७१ ॥
 यमं हैमं न्यसेत्तत्र लोहदण्डसमन्वितम् ।
 कांस्यपाशे वृतं कृत्वा सर्वत्तस्योपरि न्यसेत् ॥ ७२ ॥
 नावमिक्षुमयीं कृत्वा पट्टसूत्रेण वेष्टयेत् ।
 गर्तं विधाय सजलं कृत्वा तस्मिन्क्षेपेत्तरीम् ॥ ७३ ॥
 तस्योपरि स्थितां कृत्वा सूर्यदेहसमुद्धवाम् ।
 धेनुं सङ्कल्पयेत्तत्र यथा शास्त्रविधानतः ॥ ७४ ॥

सालङ्काराणि वस्त्राणि ब्राह्मणाय प्रकलपयेत् ।
 पूजां कुर्याद्विधानेन गन्धं पुष्पाक्षतादिभिः ॥ ७५ ॥
 पुच्छं संगृह धेनोस्तु नावमाश्रित्य पादतः ।
 पुरस्कृत्य ततो विप्रभिमं मन्त्रमुदीरयेत् ॥ ७६ ॥

70-76. One should decorate a black or reddish cow, tip its horns with gold, silver its feet, and milk it into a bronze vessel ;

Cover it with a pair of black cloths, hang a bell round its neck, and place the covered bronze vessel upon some cotton-stuff ;

Put there a golden image of Yama, and an iron rod ; place clarified butter in the bronze vessel and put all upon the cow ;

Make a raft of sugarcanes, fastening it with silk threads ; make a hole, fill it with water, and in it place the raft :

Having placed the things which are born from the body of the sun¹ in it, dedicate the cow there in accordance with the scriptures.

Present the cloths, with ornaments to a Brâhmin ; properly worship with fragrances, flowers, and coloured rice²,

Take hold of the tail of the cow, place a foot in the boat, and, having honoured a Brâhmin, recite this mantra : —

भवसागरमश्चानां शोकतापेर्मिदुःखिनाम् ।
 प्राता त्वं हि जगन्नाथः शरणागतवत्सलः ॥ ७७ ॥
 विष्णुरूपद्विज श्रेष्ठ मामुद्धर महीसुर ।
 सदक्षिण मया दत्ता तुभ्यं वैतरणीं नमः ॥ ७८ ॥
 यममार्गं महायोरे तां नदीं शतयोजनाम् ।
 तर्तुकामो ददास्येतां तुभ्यं वैतरणीं नमः ॥ ७९ ॥
 धेनुके मां प्रतीक्षस्व यमद्वारमहापथे ।
 उत्तारणार्थं देवेशि वैतरण्ये नमेऽस्तु ते ॥ ८० ॥
 गावो मे अग्रतः सन्तु गावो मे सन्तु पृष्ठतः ।
 गावो मे हृदये सन्तु गवां मध्ये वसास्यहम् ॥ ८१ ॥
 या लक्ष्मीः सर्वभूतानां या च देवे प्रतिष्ठिता ।
 धेनुरूपेण सा देवी मम पापं व्योहतु ॥ ८२ ॥

77-82. “O Lord of the Universe, compassionate to those who seek refuge in Thee, Thou art verily the saviour of those who are immersed in the ocean of existence, made miserable by the waves of sorrow and remorse.

¹ Probably the afore-mentioned cow, ghee, gold, silk, etc., are closely connected with sacrifice and therefore with the sun.

² Akṣata, whole rice coloured with turmeric and saffron, and used to honour persons by sprinkling over them,

"O Best of the Twice-born, the very form of Viṣṇu, God upon earth, uplift me. I have presented this gift to you. Salutations to Vaitaraṇī !

"I have presented this to you, being desirous of crossing that river, which is a hundred yojanas in extent, and lies on the very dreadful way of Yama. Salutations to Vaitaraṇī .

"O Cow, look upon me, for the sake of my passing through the gateway of Yama on the great path. Salutations to thee, Vaitaraṇī , Queen of the shining ones !

"May cows be in front of me; may cows be behind me; may cows be in my heart¹; and may I dwell in the midst of cows.

"May she who is the Goddess of Prosperity for all creatures, who is the mainstay of the shining ones, in the form of a cow remove my sins."

शृति मन्त्रैश्च सम्प्रार्थ्य साञ्जुलिर्घेनुकां यमम् ।
सर्वं प्रदक्षिणी कृत्य ब्राह्मणाय निवेदयेत् ॥ ८३ ॥
एवं दद्याद्विधानेन यो गा वैतरणीं खग ।
स याति धर्ममार्गेण धर्मराजसभान्तरे ॥ ८४ ॥

83-84. With hands together having invoked, with these mantras, Yama in the form of a cow, and having walked round all these things, he should give them to the Brāhmaṇin.

He who, with these rites, gives the Vaitaraṇī cow, goes by a righteous path into the assembly of the King of Justice.

स्वस्थावशशरीरे तु वैतरण्या व्रतं चरेत् ।
देया च विदुषा धेनुस्तां नदीं तर्तुमिच्छता ॥ ८५ ॥
सा नायाति महामार्गे गोदानेन नदी खग ।
तस्मादवश्यं दातव्यं पुण्यकालेषु सर्वदा ॥ ८६ ॥

85-86. Whether the body is well or ill one should carry out the Vaitaraṇī observance. The wise man, desiring to cross that river, should make a gift of a cow.

That river, O Bird, does not appear in the Great Way after the gift of a cow.² Therefore it is necessary to give a cow at all sacred times.

गङ्गादिसर्वतीर्थेषु ब्राह्मणावसथेषु च ।
चन्द्रसूर्योपरागेषु सङ्काल्तौ दर्शवासरे ॥ ८७ ॥
अयने विषुवे चैव अतीपाते युगादिषु ।
अन्येषु पुण्यकालेषु दद्याद्वोदानमुक्तमम् ॥ ८८ ॥

¹ Note here, that the cow is merely a symbol.

² Note the subjective character of the "river."

87-88. At all the sacred bathing-places, like the Ganges, and in the dwelling-places of Brāhmaṇins ; at the eclipses of the sun and moon, *at the crossing over*, on the day of the new moon.

At the equinoctial and solstitial points, at Vyatīpāta,² on Yuga days³ and at other sacred times,—the supreme gift of a cow should be made.

यदैष जायते ध्रुवा पात्रं सम्प्राप्यते यदा ।
स एव पुण्यकालः स्याद्यतः सम्पत्तिरस्थरा ॥ ८९ ॥

89. That verily is called the sacred time, in which faith is produced, and when a proper person is present,—thence flows unending benefit.

अस्थिराणि शरीराणि विभवो नैव शाश्वतः ।
नित्यं सञ्चिहितो मृत्युः कर्तव्यो धर्मसञ्चयः ॥ ९० ॥

90. Bodies are transitory ; possessions are not eternal ; death is always near ;—one should accumulate righteousness.

आत्मविच्छानुसारेण तत्र दानमनन्तकम् ।
देयं विप्राय विदुपे स्वात्मनः श्रेय इच्छता ॥ ९१ ॥
अलयेनाणि हि विच्छेन स्वहस्तेनात्मने कृतम् ।
तदक्षयं भवेद्दानं तत्कालं चेष्टिपूर्ति ॥ ९२ ॥

91-92. So one who desires his own welfare should make unending gifts, according to his wealth, to a learned Brāhmaṇin.

The gift of even a little wealth, presented with one's own hand :—this is unending, and the time is effectual.

गृहीतदानपादेयः सुखं याति महाध्वनि ।
अन्यथा क्लिद्यते जन्मुः पाथेयरहितः पथि ॥ ९३ ॥
यानि यानि च दानानि दक्षानि भुवि मानवैः ।
यमलोकपथे तानि एषु पतिष्ठन्ति चाग्रतः ॥ ९४ ॥

93-94. He who has gifts as provision, goes happily on the Great Way. Otherwise—without provision—the man suffers pain on the path.

All the gifts made by human beings in this world clear the way for them on the path of the world of Yama.

महापुण्यप्रभावेण मानुषं जन्म लभ्यते ।
यस्तत्प्राप्य चरेद्धर्मं स याति परमां गतिम् ॥ ९५ ॥
चविज्ञाय नरो धर्मं दुःखमायाति याति च ।
मनुष्यजन्मसाफल्यं केवलं धर्मसेवनम् ॥ ९६ ॥

¹ The passing of the sun from one constellation to another.

² When the sun and moon are on opposite sides of either solstice, and the minutes of declination are the same.

³ Every month there is a day called Yuga—the last or last but one.

95-96. By the power of great merit, birth as a human being is obtained. He who, having gained it, follows righteousness, reaches the supreme goal.

The man who neglects righteousness, goes and comes in misery. The fruitfulness of birth as a human being depends upon the pursuit of righteousness alone.

धनपुत्रकलत्रादि शरीरमपि बान्धवाः ।
अनित्यं सर्वमेवेदं तस्माद्भर्मं समाचरेत् ॥ ९७ ॥
ताषद् बन्धुः पिता तावद्यावज्जीवति मानवः ।
मृतानामन्तरं क्षात्वा क्षणात्सनेहो निवर्तते ॥ ९८ ॥
आत्मैष हात्मनो बन्धुरिति विद्यान्मुहुर्मुहुः ।
जीवश्चपीति सञ्चिन्त्य मृतानां कः प्रदास्यति ॥ ९९ ॥

97-99. Wealth, sons, wife and family, body, kinsmen,—all these are transitory. Therefore righteousness should be sought.

So long as a man is alive he has a father and other relatives; but when they have known him to be dead, their affection soon fades away.

He should constantly remember that the true kinsman of the self is the Self. If not to the living, much less will anyone give to the dead.

एवं जानन्निदं सर्वं स्वहस्तेनैव दीयताम् ।
अनित्यं जीवितं यस्मात्पश्वात्कोऽपि न दास्यति ॥ १०० ॥

100. Knowing all this, one should give with one's own hand, while still alive. Life is transient; and who can give afterwards?

मृतं शरीरमुत्सृज्य काप्त्वेष्टसमं क्षितौ ।
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥ १०१ ॥
गृहादर्थान्निवर्तन्ते इमशानात्सर्वबान्धवाः ।
शुभाशुभं कृतं कर्म गच्छन्तमनुगच्छति ॥ १०२ ॥

101-102. The relatives turn away with averted faces leaving the dead body on the ground, like a lump of wood or earth, but righteousness goes with him.

The wealth disappears from the house, and the relatives from the cremation-ground. The good and evil karma he has made goes with him.

शरीरं वहिना दग्धं कृतं कर्म सहायिताम् ।
पुण्यं वा यदि वा पापं भुड्के सर्वत्र मानवः ॥ १०३ ॥
न कोऽपि कस्यचिद् बन्धुः संसारे दुःखसागरे ।
जायते कर्मसम्बन्धाद्याति कर्मक्षये पुनः ॥ १०४ ॥

103-104. When his body has been destroyed by fire his karma remains and wherever he is the man experiences it, be it good or bad.

Nobody has a relation in this changing ocean of sorrow. He is born by the attraction of karma, and goes again upon its exhaustion.

मातृपितृसुत्प्रातृबन्धुदारादिसङ्गमः ।
प्रपायामिव जन्तूनां नद्यां काष्ठौघवच्चलः ॥ १०५ ॥
कस्य पुत्राश्च पौत्राश्च कस्य भार्या धनं च वा ।
संसारे नात्ति कः कस्य स्वयं तस्मात्प्रदीयताम् ॥ १०६ ॥

105-106. Like creatures in a water-tank, and like the motion of sticks in a river is one's contact with mother, father, son, brother, kinsman, wife and the others.

Whose are the sons, and the grandsons? Whose is the wife, or the wealth? In the world of change nobody belongs to anybody. Therefore one should make gifts himself.

आत्मायत्तं धनं यावत्तार्थद्विप्रे समर्पयेत् ।
पराधीने धने जाते न किञ्चिच्छक्तु मुत्सहेत् ॥ १०७ ॥
पूर्वजन्मकृताहानादत्र लभ्यं धनं बहु ।
तस्मादेवं परिज्ञाय धर्मार्थं दीयतां धनम् ॥ १०८ ॥
धर्मात्सञ्जायनेऽर्थश्च धर्मात्कामोऽभिज्ञायते ।
धर्मं पवापवर्गाय तस्माद्धर्मं समाचरेत् ॥ १०९ ॥

107-109. As long as one is in possession of wealth, so long should one make gifts to a Brāhmaṇī; but when the wealth becomes another's one can have nothing to say.

On account of gifts made in a former birth much wealth is obtained in this. Hence should wealth be given, by one knowing this, for the sake of righteousness.

Wealth is born of righteousness; by righteousness desire is conquered. Righteousness verily is the cause of freedom. Therefore should righteousness be pursued.

थद्या धार्यते धर्मो बहुभिर्नार्थराशिभिः ।
निषिक्तज्ञना हि मुनयः अद्वावन्तो दिवं गताः ॥ ११० ॥
पत्रं पुष्पं फलं तैयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमशामि प्रियमात्मनः ॥ १११ ॥

110-111. Righteousness is supported by faith, not by large piles of wealth. The wise, though in poverty, have faith, and go to heaven.

From him who offers to Me, with devotion, a leaf, a flower, a fruit or water—from him, the self-subdued, I accept that, presented with devotion.

तस्मादवश्यं दातव्यं तदा दानं विधानतः ।
अल्पं वा बहुवेतीमां गणनां नैव कारयेत् ॥ ११२ ॥

112. Therefore, by all means, a gift should be made, and as prescribed. Whether it be small or great does not count with me.

धर्मात्मा च स पुत्रो वै दैवतैरपि पूज्यते ।

दापयेद्यस्तु दानानि पितरं हातुरं भुवि ॥ ११३ ॥

पित्रोनिर्मित्तं यद्वित्तं पुत्रैः पात्रे समर्पितम् ।

आत्मापि पावितस्तेन पुत्रपौत्रप्रपौत्रकैः ॥ ११४ ॥

113-114. A righteous son is honoured even by the shining ones. He should cause his ailing father to make gifts on earth.

If the wealth made by the father is given to the deserving by the sons—then, by that, himself, his sons, grandsons and great-grandsons are ennobled.

पितुः शतगुणं पुण्यं सहस्रं मातुरेव च ।

भगिनीदशासहस्रं सोदरे दत्तमक्षयम् ॥ ११५ ॥

115. What is given through the father has a hundred-fold merit; through the mother, a thousand-fold; through the sister, ten-thousand fold; through the brother, incalculable.

न चैवोपद्रवादातुर्न वा नरकयातनाः ।

मृत्युकाले न च भयं यमदूतसमुद्गवम् ॥ १६ ॥

यदि लोभान्ति यच्छन्ति काले हातुरसञ्जके ।

मृताः सोचन्ति ते सर्वे कदर्याः पापिनः खग ॥ १७ ॥

पुत्राः पैत्राः सह भ्रात्रा सगोत्राः तुहदस्तु ये ।

ददन्ति नातुरे दानं ब्रह्मग्रास्ते न संशयः ॥ १८ ॥

116-118. For him who makes gifts there are no troubles and no torments of hell, and no fear caused by the messengers of Yama at the time of death.

All those sinful misers, O Bird, who, because of greed, do not make gifts at the time of illness come to grief when dead.

Sons, grandsons, brothers, kinsmen and friends who do not make gifts on behalf of a dying man are without doubt slayers of Brâhmaṇ.

इति श्रीगहडपुराणे सत्रोद्धारे आतुरदाननिरूपणं नाम अष्टमोऽन्यायः ॥ ८ ॥

CHAPTER IX.

An Account of the Rites for the Dying.

गरुड उचाच ।

कथितं भवता सम्यग् दानमातुरकालिकम् ।
प्रियमाणस्य यत्कृत्यं तदिदानो वद प्रभो ॥ १ ॥

1. Garuḍa said : You have spoken fully about the gifts for the diseased. Tell now, O Lord, of the rites for the dying.

श्रीभगवान उचाच ।

शृणु तार्थ्यं प्रवक्ष्यामि देहत्यागस्य तद्विधिम् ।
मृता येन विधानेन सद्गतिं यान्ति मानवाः ॥ २ ॥

2. The Blessed Lord said : Listen, O Tārkṣya, and I will explain the rites for one leaving the body, and by what rites men after death reach a good condition.

कर्मयोगाददा देही मुञ्चत्यत्र निजं वपुः ।
तुलसीसश्निघौ कुर्यान्मण्डलं गोमयेन तु ॥ ३ ॥
तिलांश्चैव विकीर्यथ दर्भांश्चैव विनिक्षिपेत् ।
स्थापयेदासने शुभ्रे शालग्रामशिलां तदा ॥ ४ ॥
शालग्रामशिला यत्र पापदोषभयापहा ।
तत्सन्निधानमरणान्मुक्तिर्जन्तोः सुनिश्चता ॥ ५ ॥

3-5. When, by the effects of karma, the embodied leaves his ordinary body, then, near to a holy basil tree one should make a ring with cowdung.¹

Next, having scattered sesamum seed, he should strew darbha-grass, and then have the Śalagrāma stone placed on the cleaned platform.

Liberation is certain for the being who dies near the Śalagrāma stone, which removes all ills and sins.

तुलसीविटपच्छाया यत्रास्ति भवतापहा ।
तत्रैव मरणान्मुक्तिः सर्वदा दान दुर्लभा ॥ ६ ॥
तुलसीविटपस्थानं गृहे यस्यावतिष्ठते ।
तदगृहं तीर्थरूपं हि न यान्ति यमकिङ्कराः ॥ ७ ॥
तुलसी मञ्जरी युक्तो यस्तु प्राणान्विमुञ्चति ।
यमस्तं नैकितुं शक्तो युक्तं पापशतैरपि ॥ ८ ॥
तस्या दलं मुखे कृत्वा तिलदर्भासने मृतः ।
नरो विष्णुपुरं याति पुत्रहीनोऽप्यसंशयः ॥ ९ ॥

¹ Cowdung is extensively used in India as a purifier and antiseptic.

6-9 Where is the shade of the holy basil tree, which removes the pain of being, there is always liberation for the dying, difficult to obtain by gifts.

The house in which the holy basil tree is enshrined is like a holy bathing place,—the servants of Yama do not come to it.

Yama is not able to see him who gives up his life while having a holy basil shoot, though he have hundreds of sins.

The man who dies with a leaf of it in his mouth, upon a seat of sesamum and darbha-grass, goes to the city of Viṣṇu, unfailingly, though he have no son.

तिलाः पवित्राख्यविधा दर्भाश्च तुलसीरपि ।
नरं निवारयन्त्येते दुर्गतिं यात्तमातुरम् ॥ १० ॥
मम स्वेदसमुद्भूता यतस्ते पाषनास्तिलाः ।
असुरा दानवा दैत्या विद्रवन्ति तिलैस्ततः ॥ ११ ॥
दर्भा विभूतिर्में तार्क्ष्य मम रोमसमुद्भवाः ।
अतस्तत्पर्णनादेव स्वर्गं गच्छन्ति मानवाः ॥ १२ ॥
कुशमूले स्थितो ब्रह्मा कुशमध्ये जनार्दनः ।
कुशाग्रे शङ्करोदेवलयो देवाः कुशो स्थिताः ॥ १३ ॥

10-13. Sesamums, darbha-grasses and holy basil are three holy things, and they prevent an ailing man from going to a miserable condition.

Because the sesamum is produced from My sweat it is holy ; hence Asuras, Dānavas and Daityas run away from sesamum.

The darbha grasses, my riches, O Tārkṣya, are produced from my hairs ; hence by the mere touch of them men attain heaven.

Brahmā is seated at the root of the kuśa-grass ; in the middle of the kuśa is Janārdana ;' at the tip of the kuśa is Śaṅkaradeva—three shining ones are seated in the kuśa grass.

अतः कुशावहिमन्त्रतुलसीविप्रथेनदः ।
नैते निर्माल्यतां यान्ति क्रियमाणाः पुनः पुनः ॥ १४ ॥
दर्भाः पिण्डेषु निर्माल्या ब्राह्मणाः ग्रेतभोजने ।
मन्त्रा गौस्तुलसी नीचे चितायां च हुताशनः ॥ १५ ॥

14-15. Hence kuśa, fire, mantras, holy basil, Brāhmaṇas and cows do not lose their purity by being used again and again.

Darbha-grass becomes unclean with rice-balls ; Brāhmaṇas, by eating the offerings for the departed ; mantras, cows and holy basil, when basely used ; and fire, on a cremation-ground.

¹ Viṣṇu.

² Sīva.

गोमयेनेष्ठलिप्ते तु दर्भास्तरणसंस्कृते ।
भूतले शातुरं कुर्यादन्तरिक्षं विवर्जयेत् ॥ १६ ॥
ब्रह्मा विष्णुश्च द्वद्वच सर्वे देवा हुताशनः ।
मण्डलोपरि तिष्ठन्ति तस्मात्कुर्वीत मण्डलम् ॥ १७ ॥
सर्वत्र वसुधा पूता लेपो यत्र न विद्यते ।
यत्र लेपः कृतस्तत्र पुनर्लेपेन शुद्ध्यति ॥ १८ ॥
राक्षसाद्वच पिशाचाद्वच भूताः प्रेता यमानुगाः ।
अलिप्तदंशो खद्वायामन्तरिक्षे विशन्ति च ॥ १९ ॥
अतोऽग्निहोत्रं श्राद्धं च ब्रह्मभोज्यं सुरार्चनम् ।
मण्डलेन विना भूम्यामातुरं नैव कारयेत् ॥ २० ॥

16-20. One should lay the dying man on the ground cleaned with cow-dung and spread over with darbha-grasses ; not support him in the air.¹

Brahmā, Viṣṇu, Rudra² all the shining ones, and Sacrificial Fire stand upon the ring,—therefore should one make a ring.

The ground must be pure everywhere, with no stain to be seen. If there is a stain it should be cleaned away by further plastering.

Demons, goblins, elementals, spooks, and the followers of Yama enter an impure place, and a cot above the ground.

Hence without this ring one should not perform oblations to the fire, Śrāddha, the feeding of Brāhmaṇas, the worship of the Holy Ones ; nor place the dying man upon the ground.

लिप्तभूम्यामतः कृत्वा स्वर्णं रक्तं मुखे क्षिपेत् ।
विष्णोः पादेदकं दद्याच्छालग्रामस्वरूपिणः ॥ २१ ॥
शालग्रामशिलातोयं यः पिवेद् बिन्दुमात्रकम् ।
सर्वपापनिर्मुक्तो वैकुण्ठमुष्टनं वजेत् ॥ २२ ॥

21-22. Next, placing him on the cleaned ground, one should put gold and jewels upon his lips, and give him the Water of the Feet of Viṣṇu in the form of the Śalagrāma

He who drinks even a drop of the water of the water of the Śalagrāma stone³ is absolved from all sins, and goes to the residence Vaikuṇṭha.⁴

ततो गङ्गाजलं दद्यान्महापातकनाशनम् ।
सर्वतीर्थहृतस्त्रानदानपुण्यफलप्रदम् ॥ २३ ॥
चान्द्रायणं चरेद्यस्तु सहस्रं कायशोधनम् ।
पिवेद्यद्वैष्व गङ्गाम्भः समै स्यातामुभावपि ॥ २४ ॥

¹ When the people of the house are aware that one is about to die they remove him from the couch to the ground.

² Siva.

³ Water is poured over the stone, and thus consecrated to Viṣṇu.

⁴ The heaven of Viṣṇu.

अग्निं प्राप्य यथा तार्क्यं तूलराशिर्विनश्यति ।
 तथा गङ्गाम्बुपानेन पातकं भस्मसाद्वैत् ॥ २५ ॥
 यस्तु सूर्योशुसन्तप्तं गङ्गं यः सलिलं पिवेत् ।
 स सर्वयोनिनिर्मुक्तः प्रयाति सदनं हरेः ॥ २६ ॥
 नद्योजलावगाहेन पावयन्तीतराज्ञनान् ।
 दर्शनास्पर्शनात्पानात्तथा गङ्गतिकीर्तनात् ॥ २७ ॥
 पुनात्यपुण्यान्पुरुषान् शतशोऽथ सहस्रशः ।
 गङ्गा तस्मात्पिवेत्तस्या जलं संसारतारकम् ॥ २८ ॥
 गङ्गागङ्गेति ये ब्रौयात्प्राणैः कण्ठगतैरपि ।
 मृतो विष्णुपुरं याति न पुनर्जायते भुवि ॥ २९ ॥
 उत्कामद्विच्छयः प्राणैः पुरुषः श्रद्धयान्वितः ।
 चिन्तयेन्मनसा गङ्गां सोऽपि याति पराङ्गतिम् ॥ ३० ॥

23-30. Then one should give him the water of the Ganges, which is the effacer of great sins, and gives fruit of merit equal to bathings and gifts at all the sacred waters.

He who performs a thousand times the Chāndrāyāna fast which purifies his body, and he who drinks the water of the Ganges, are both equal.

Just as, O Tarkṣya, a bundle of cotton is destroyed by falling into the fire, so, by his drinking the water of the Ganges, is his sin reduced to ashes.

He who drinks the water of the Ganges, heated by the rays of the sun¹ is freed from all births and goes to the abode of Hari.

By bathing in other rivers men are purified,—so also by merely touching, drinking or calling upon the Ganges.

It sanctifies meritless men by hundreds and thousands. Therefore should one drink of the Ganges, whose water helps one over the ocean of transmigration.

He who calls, “O Ganges, Ganges” while life is flickering in the throat, goes when dead to the city of Viṣṇu, and is not born again on earth.

And the man who, when his life is leaving, contemplates with faith the Ganges, goes to the highest goal.

अतो ध्यायेन्मेद्रङ्गां संस्मरेत्तज्जलं पिवेत् ।
 ततो भागवतं किञ्चिच्चन्नुगुणमोक्षदायकम् ॥ ३१ ॥
 इलोकं इलोकार्थपादं वा योऽन्ते भागवतं पठेत् ।
 न तस्य पुनरावृत्तिर्ब्रह्मलोकात्कदाचन ॥ ३२ ॥

¹ Here is a mystical suggestion.

वेदेष्वनिषदां पाठच्छब्दविश्वस्तथादपि ।
ब्राह्मणक्षत्रियविशां मरणं मुक्तिदायकम् ॥ ३३ ॥

31-33. Therefore he should contemplate, salute, keep in mind the Ganges, and drink its water. Then he should listen, however little, to the Bhāgavata,¹ which is a giver of liberation.

He who in his last moments repeats a verse, or half or quarter of a verse of the Bhāgavata never returns hither from the world of Brahmā.

The repeating of the Vedas and the Upaniṣads; the hymning of Viṣṇu and Śiva—these bring liberation at death to Brāhmaṇas, Kṣatriyas and Vaiśyas.

प्राणप्रयाणसमये कुर्यादनश्चमं खग ।
दद्यादातुरसंन्यासं विरक्तस्य द्विजन्मनः ॥ ३४ ॥
संन्यस्तमिति या ब्रयात्प्राणौः कण्ठगतैरपि ।
मृतो विश्वपुरं याति न पुनर्जायते भुवि ॥ ३५ ॥

34-35. At the time when the breath is leaving the body, he should make a fast, O Bird. Dissatisfied with worldly things the twice-born should take up relinquishment.²

He who says,³ while life is still flickering in his throat, "I have relinquished," goes at death to the city of Viṣṇu, and is not born again on earth.

पश्च जातविधानस्य धार्मिकस्य तदा खग ।
ऊर्ध्वच्छिद्रेण गच्छन्ति प्राणास्तस्य सुखेन हि ॥ ३६ ॥
मुखं च चक्षुषी नासे कर्णौ द्वाराणि सप्त च ।
पश्यः सुकृतिनो यान्ति योगिनस्तालुरनध्रतः ॥ ३७ ॥
अपानान्मिलितप्राणौ यदा हि भवतः पृथक् ।
सूक्ष्मी भूत्वा तदा वायुर्विनिष्कमति पुत्तलात् ॥ ३८ ॥
शरीरं पतते पश्चात्प्रिंगते मरुतीश्वरं ।
कालाहतं पतत्येवं निराधारो यथा द्रुमः ॥ ३९ ॥

36-39. Then, of him who is righteous and has thus performed the rites, O Bird, the life-breaths easily pass out through the higher opening.

The mouth, eyes, nostrils and ears are the seven gateways through which go those of good deeds. Yogins go through an opening in the head.

When the rising and descending life-breaths, which are joined, become separate, then, becoming subtle, the life-breath departs from the inert body.

¹ The Bhāgavata Purāna.

² Sannyāsa, giving up attachment to worldly life and its objects.

³ That is, truly says.

When the Lord of Breath departs, the body falls like a tree unsupported and stricken by time.

निर्विचैषं शरीरं तु प्राणमुक्तं जुगुप्सितम् ।
अस्पृश्यं जायते सधो दुर्गन्धं सर्वनिन्दितम् ॥ ४० ॥
प्रिधावस्थाशरीरस्य कृभिविद्भस्मरूपतः ।
किं गर्वः कियते देहे क्षणविघ्वसिभिर्नैः ॥ ४१ ॥

•40-41. The motionless body, left by the vital breath, becomes detestable and unfit to touch; foul smells soon arise in it, and it is disliked by everybody.

How can men, who perish in a moment, be proud of the body, with its three conditions,—worm, dung and ashes?

गृथिक्वां लीयते पृथ्वी आपश्वैच तथाप्सु च ।
तेजस्तेजसि लीयेत समीरस्तु समीरणे ॥ ४२ ॥
आकाशाश्च तथाकाशे सर्वव्यापी च शङ्करः ।
नित्यमुक्तो जगत्साक्षी आत्मा देहेष्वजोऽमरः ॥ ४३ ॥

42-43. Earth is dissipated to earth; likewise water to water; fire is dissipated in fire; also air in air.

. And, similarly, ether to ether; and the Self that is in the bodies is happy, all-pervading, eternally free, witness of the world, birthless and deathless.

सर्वेन्द्रिययुतो जीवः शब्दादिविषयवृत्ततः ।
कामरागादिभिर्युक्तः कर्मकाशसमन्वितः ॥ ४४ ॥
पुण्यवासनया युक्तो निर्मितस्थेन कर्मणा ।
स प्रविश्य नवे देहे गृहे दग्धे यथा गृही ॥ ४५ ॥

44-45. The individual, possessing all the senses, surrounded with sense-objects of sound and the rest, clinging to desire and love, environed by the sheath of karma,

Endowed with good tendencies, enters a new body created by his own karma, as does a householder whose house has been burnt.

तदा विमानमादाय किंकिणीजालमालियत् ।
आयान्ति देवदूताश्च लसञ्चामरशोभिताः ॥ ४६ ॥
धर्मतत्त्वविदः प्राज्ञाः सदा धार्मकवल्लभाः ।
तदैनं कृतकृत्यं स्वर्विमानेन नयन्ति ते ॥ ४७ ॥

46-47. Then the messengers of the Shining Ones, resplendent with flashing plumes, arrive, bringing a chariot wreathed with countless bells,

And they, knowing the true righteousness, wise, always beloved by the righteous, carry him, who has performed the rites, away in their own chariot.

सुदिव्यदेहो विरजाम्बरम्भक सुवर्णरत्नाभरणैरुपेतः ।
दानप्रभावात्स महानुभावः प्राप्नोति नाकं सुरपूज्यमानः ॥ ४८ ॥

48. That great man, in a resplendent body, with shining garments and garlands, possessed of gold and diamond ornaments, by virtue of gifts attains heaven, and is honoured by the Holy Ones.

इति श्रीगहृपुराणे सारोद्धारे ऋयमाणकृत्यनिरूपणं नाम नवमोऽध्यायः ॥ ९ ॥

CHAPTER X.

The Collecting of the Bones from the Fire.

गरुड उवाच ।

देहदाहविधानं च वद सुशृतिनां विभेत
सती यदि भवेत्पत्नी तस्याश्च महिमां वद ॥ १ ॥

1. Garuda said : Tell me, O Lord, the rites for burning the bodies of the good, and describe also the greatness of the wife who is faithful.

श्रीमगवानुवाच ।

शृणु तार्श्यं प्रवक्ष्यामि सर्वमेवोर्ज्वर्दैहिकम् ।
तल्खत्वा पुत्रपौत्राश्च मुच्यन्ते पैतृकाद्यात् ॥ २ ॥

2. The Blessed Lord said : Listen, O Tarksha. I will tell you all about the ceremonies for the upper body, by doing which sons and grandsons are released from the hereditary debt.

किं दत्तैर्बहुभिर्दैनैः पित्रोरन्त्येष्टिमाचरेत् ।
तेनाग्निष्ठोमसदृशं पुत्रः फलमवाप्नुयात् ॥ ३ ॥

3. There is no need for numerous gifts, but one should perform the funeral ceremonies for his parents ; the son who does so obtains fruit like that of the Agni-stoma.¹

तदा शोकं परित्यज्य कारयेन्मुण्डनं सुतः ।
समस्तबान्धवैर्युक्तं सर्वपापापनुत्तये ॥ ४ ॥
मातापित्रोर्मृतौ येन कारितं मुण्डनं न हि ।
आत्मजः स कथं क्षेयः संसारार्थवतारकः ॥ ५ ॥
अतो मुण्डनमावश्यं नखकक्षविवर्जितम् ।
ततः स बान्धवः स्नात्वा धौतवस्त्राणि धारयेत् ॥ ६ ॥

4-6. Then the son, abandoning sorrow, should have the shave, along with all his relatives, in order to remove all sins.

The son who does not have the shave when the mother or father has died,—how can he be called a son, the helper through the ocean of changefulness.

Therefore he must have the shave by all means, except the nails and the hair of the armpits. Then, having bathed with his relatives he must put on clean cloths.

¹ A certain sacrifice.

सद्यो जलं समानीय ततस्तं स्नापयेच्छवम् ।
 मण्डयेच्छन्दनैः स्नग्भिर्गङ्गामृतिकयाऽथवा ॥ ७ ॥
 नवीनवस्त्रैः सज्जाद्य तदा पिण्डं सदक्षिणम् ।
 नाम गौत्रं समुच्चार्य सङ्कल्पेनापस्वयनः ॥ ८ ॥
 मृत्युस्थाने शवो नाम तस्य नाम्ना प्रदापयेत् ।
 तेन भूमि भवेत्तुष्टा तदधिष्ठात् देवता ॥ ९ ॥

7-9. Then, bringing river water, he should bathe the corpse, and next adorn it with sandal-paste, garlands, or the clay of the Ganges;

Having covered it with new cloths he, with his sacred thread on the right shoulder, should pronounce the family name, and dedicate rice-balls and presents,—

At the place of death, in the name of the so-called dead, he should offer them. By this the earth and its presiding deity become pleased.

द्वारदेशो भवेत्यान्यस्तस्य नाम्ना प्रदापयेत् ।
 तेन नैवोपश्चाताय भूतकोशिषु दुर्गताः ॥ १० ॥

10. He should make offering at the threshold in the name of him who is become a traveller; by this the evil ones amongst the tens of millions of elementals can do no harm.

ततः प्रदक्षिणां कृत्वा पूजनीयः स्नुषादिभिः ।
 स्कंधः पुत्रेण दातव्यस्तदान्यैर्बान्धवैः सह ॥ ११ ॥
 धृत्वा स्कंधे स्वपितरं यः स्मशानाय गच्छति ।
 सोऽश्वमेघफलं पुत्रो लभते च पदे पदे ॥ १२ ॥
 नीत्वा स्कंधे स्वपुष्टेऽङ्के सदा तातेन लालितः ।
 तदैव तट्टाणन्मुच्येन्मृतं स्वपितरं वहेत् ॥ १३ ॥

11-13. Then the daughter-in-law¹ and others should go round it and worship it; then along with the other relatives the son should bear it on his shoulder.

The son who bears his father on his shoulder to the burning-ground obtains the fruit of the horse-sacrifice at every step.

He who carries his dead father on shoulder or back or hip pays off the debt of constant parental kindnesses.

ततोऽर्धमार्गे विश्रामं संमार्ज्याभ्युख्य कारयेत् ।
 संस्नाप्य भूतसंशाय तस्मै तेन प्रदापयेत् ॥ १४ ॥

14. Then, half-way, after cleaning and sprinkling, he should make a halt. Having bathed the corpse, he should make an offering for him.

¹ His son's wife—the wife of the son performing the rite.

पिशाचा राक्षसा यक्षा ये चान्ये दिक्ष संस्थिताः ।
तस्य होतव्य देहस्य नैवायोग्यत्वकारकाः ॥ १५ ॥

15. Oblations should be made in order that goblins, demons and fiends, and others in the various directions, shall not cause disturbance of that body which is to be sacrificed.

ततो नीत्वा स्मशानेषु स्थापयेदुत्तरामुखम् ।
तत्र देहस्य दाहार्थं स्थलं संशोधयेद्यथा ॥ १६ ॥
संमार्ज्य भूमिं संलिप्योलिल्प्योद्भूत्य च वेदिकाम् ।
अभ्युक्ष्योपसमाधाय वहिं तत्र विधानतः ॥ १७ ॥
पुष्पाक्षतैरथाभ्यर्च्य देवं क्रचादसञ्जकम् ।
लोमभ्यस्त्वनुवाकेन हेमं कुर्याद्यथाविधि ॥ १८ ॥
त्वं भूदभूज्ञगद्योनिस्त्वं भूतपरिपालकः ।
मृतः सांसारिकल्पस्मादेन त्वं स्वर्गतिं नय ॥ १९ ॥

16-19. Then it should be taken to the burning-ground, and laid down with its head to the north. Some place should be cleaned there, for the burning of the body, as follows :

Having swept the ground and washed it with cow-dung, having taken out some earth and erected an altar and sprinkled it with water, and having placed the fire as prescribed,

And having worshipped with flowers and coloured rice the Shining One known as the eater of flesh,¹ he should make an oblation as prescribed, beginning with 'loman,'—

"Oh, Thou, Supporter of Beings, Womb of the World, Nourisher of Creatures. This one belonging to the changing world is dead; lead Thou him to heaven ! "

इति सम्पार्थयित्वाऽग्निं चितां तत्रैव कारयेत् ।
श्रीखण्डनुलसीकाष्ठैः पलाशाभ्यत्यदाहभिः ॥ २० ॥
चितामारोप्य तं प्रेतं पिण्डौ द्वौ तत्र दापयेत् ।
चितायां शवहस्ते च प्रेतनाम्ना स्नगेश्वर ।
चिता मोक्षप्रभृतिकं प्रेतत्वमुपजायते ॥ २१ ॥
केऽपि तं साधकं प्राहुः प्रेतकल्पविदो जनाः ।
चितायां तेन नाम्ना वा प्रेतनाम्नाथवा करे ॥ २२ ॥

20-22. Having thus prayed to the fire, he should make there a funeral pyre with sandal wood, the holy basil wood, and with the wood of palāsha and aśvattha.

Having placed the departed on the funeral pyre, he should offer in the name of the departed two rice-hulls in the hand of the dead.,

¹ The fire-deva.

on the funeral pyre. From the time he is released on the funeral pyre the condition as departed begins.

Those who know the ways of the departed call him a seeker. An offering should be made on the funeral pyre, either in this name, or in that of Departed.

इत्येवं पञ्चभिः पिण्डैः शवस्याहुति योग्यता ।
अन्यथा द्वेषपदाताय पूर्वोक्तास्ते भवन्ति हि ॥ २३ ॥

23. Thus the dead gets the benefit of the offering of five rice-balls; otherwise the above-mentioned come to disturb.

प्रेतो दत्त्वा पञ्चपिण्डान् हृतमादाय तं तृणैः ।
अग्निं पुत्रस्तदा दद्यान्न भवेत्पञ्चकं यदि ॥ २४ ॥

24. The son, having dedicated five rice-balls to the departed, and having brought the oblation with the grasses, should give them to the fire, if there is not Pañchaka.¹

पञ्चके प्रसूतो यस्तु न गतिं लभते नरः ।
दाहस्तत्र न कर्तव्यः कृतेऽन्यमरणं भवेत् ॥ २५ ॥
आदौ कृत्वा धनिष्ठार्थमेतत्तद्विषयम् ।
रेवत्यन्तं न दाहेऽहं दाहे च न शुभं भवेत् ॥ २६ ॥
गृहे हालिमध्येत्तस्य ऋक्षेष्वेषु सृतो हि यः ।
पुत्राणां गोत्रिणां चापि कश्चिद्विज्ञः प्रजायते ॥ २७ ॥

25-27. Who dies in the Pañchaka does not attain a good condition. Burning should not be done then; if it is done, another death occurs.

Beginning from the middle of Dhanisthā, in the five Pañchaka mansions ending with Revati² is not a suitable time for burning. If burning takes place, evil occurs.

Harm befalls the house in which death takes place in the Rikṣa mansion, and some trouble arises for the sons and family.

अथवा ऋक्षमध्ये हि दाहः स्याद्विधिपूर्वकः ।
तद्विधिं ते प्रवश्यामि सर्वदोषप्रशान्तये ॥ २८ ॥

28. I will explain to you the rites for the warding off of all ills, in case burning takes place in the middle of Rikṣa.

शवस्य निकटे तार्ष्य निःस्तिपेत्युत्तलांस्तदा ।
दर्भमयांश्च चतुर ऋक्षमन्त्राभिमन्त्रितान् ॥ २९ ॥
तस्मैमप्रकर्तव्यं वहन्ति ऋक्षनामभिः ।
प्रेताजयतमन्त्रेण पुनर्होमस्तु सम्पुटैः ॥ ३० ॥
ततो दाहः प्रकर्तव्यस्तैश्च पुत्तलकैः सह ।

¹ A certain astrological position; 5 days in each month.

² The fifth Nakṣatra.

सपिरडनदिने कुर्यात्सस्य शान्तिविधिं सुतः ॥ ३१ ॥

तिलपात्रं हिरण्यं च रुप्यं रत्नं यथा क्रमम् ।

घृतपूर्णं कांस्यपात्रं द्याहोषप्रशान्तये ॥ ३२ ॥

एवं शान्तिविधानं तु कृत्वा दाहं करोति यः ।

न तस्य विघ्नो जायेत प्रेतो याति पराङ्गतिम् ॥ ३३ ॥

29-33. Then one should place near the corpse images, O Târkṣya, make of darbha grass, and consecrated with the four Rikṣa mantras.

Purified gold should be used, and sacrifice performed with Rikṣa mantras, with the mantra "Pretājayata," and with leaf-vessels.

Then the burning along with the images should be done, and the son, on the day of the offering of the rice-balls, should perform the pacificatory rites for him.

For warding off ills he should give a vessel full of sesamum, gold, silver, diamonds, and a bronze vessel filled with clarified butter, in order.

Who, after having thus performed the pacificatory ceremonies, does the burning,—no harm befalls him; and the departed goes to the supreme condition.

एवं पञ्चकदाहः स्यात्तद्विना केवलं दहेत् ।

सती यदि भवेत्पत्नी तथा सह विनिर्दहेत् ॥ ३४ ॥

34. This is for the Pañchaka burnings; in other cases he should burn it alone. If the wife is faithful, he may burn with her.

पतिव्रता यदा नारी भर्तुः प्रियहिते रता ।

इच्छेत्सहैव गमनं तदा स्नानं समाचरेत् ॥ ३५ ॥

कुङ्कमाञ्जनसद्व्रुत्यभूपण्यैर्भूषितां तनुम् ।

दानं द्याद् द्विजातिभ्यो बन्धुवर्गेभ्य एव च ॥ ३६ ॥

गुरुं नमस्कृत्य तदा निर्गच्छेन्मन्दिराद्बहिः ।

ततो देवालयं गत्वा भक्त्या तं प्रणमेद्दरिम् ॥ ३७ ॥

समर्प्याभरणं तत्र श्रीफलं परिगृह्ण च ।

लज्जां मोहं परित्यज्य स्मशानभवनं वजेत् ॥ ३८ ॥

तत्र सूर्यं नमस्कृत्य परिक्रम्य चितां तदा ।

पुष्पशश्यां तदारोहेनिजाङ्गे स्वापयेत्पतिम् ॥ ३९ ॥

सखिभ्यः श्रीफलं द्यादाहमाहापयेत्ततः ।

गङ्गास्नानसमज्ञात्वा शरीरं परिदाहयेत् ॥ ४० ॥

35-40. If the wife is faithful, and intent on her husband's welfare, and if she wishes to follow him, then she should bathe;

Adorn her body with saffron powder, collyrium and beautiful clothes and ornaments; make gifts to the twice-born and to the circle of relatives;

Bow to the preceptor ; come out of the house ; go to a temple and worship Hari with devotion :

Then, having dedicated her ornaments there and holding a cocoanut, and having put aside shyness and worldly delusions she should go to the burning-ground.

Having there bowed to the sun, and walked round the funeral pyre, she should ascend a bed of flowers and rest her husband on her lap..

And, giving the cocoanut to her friends, she should order the burning. The body should be burnt with the thought that this is equal to bathing in the Ganges.

न दहेद्वर्मिणी नारी शरीरं पतिना सह ।

जनयित्वा प्रसूतिं च बालं पोष्य सती भवेत् ॥ ४३ ॥

41. The pregnant woman should not burn her body with her husband's. Having been delivered of the child, and having nourished it, she may become " faithful."'

नारी भर्तीर्मासाद्य शरीरं दहते यदि ।

अभिर्दहति गात्राणि नैवात्मानं प्रपीडयेत् ॥ ४२ ॥

दहते ध्यायमानानां धातूनां च यथा मलाः ।

तथा नारी दहेत्पापं हुताशे ह्यमृतोपमे ॥ ४३ ॥

विवादै सत्ययुक्तश्च शुद्धो धर्मयुतो नरः ।

यथा न दहते तप्तलोहपिण्डेन कर्हचित् ॥ ४४ ॥

तथा सा पतिसंयुक्ता दहते न कदाचन ।

अन्तात्मात्मना भर्तु मृते तैकत्वमागता ॥ ४५ ॥

42-45. When a woman burns her body with her husband's, the fire burns her limbs only, but does not afflict her soul.

Just as metals when smelted lose their impurity so also the woman burns away her sins in the fire that is like nectar.

Just as, in the ordeals, the truthful, pure and righteous man is not burnt, even by a ball of heated iron ;

Likewise she who has joined her husband is never burnt. Her inner soul becomes unified with that of her husband, by death.

यावश्चास्त्रौ मृते पत्यौ खी नात्मानं प्रदाहयेत् ।

तावश्च मुच्यते सा हि खी शरीरात्कथञ्चन ॥ ४६ ॥

तस्मात्सर्वप्रयत्नेन स्वपतिं सेवयेत्सदा ।

कर्मणा मनसा वाचा मृते जीवति तद्रता ॥ ४७ ॥

46-47. The woman who does not burn herself in the fire, on her husband's death, is certainly never released from feminine bodies.

¹ This is interpreted to mean that she may now ascend a pyre in order to join her husband in the other world.

Therefore should every effort be made to serve the husband always, by actions, thought and speech, whether he be dead or living.

मृते भर्तीर् या नारी समारोहेद्युताशनम् ।
 सारुण्थती समा भूत्वा स्वर्गलोके महीयते ॥ ४८ ॥
 तत्र सा भर्तृपरमा स्तूयमानाप्सरोगणैः ।
 रमते पतिना सार्धं यावदिन्द्राश्रतुर्दश ॥ ४९ ॥
 मातृकं पैतृकं चैव यत्र सा च प्रदीयते ।
 कुलत्रयं पुनात्यत्र भर्तारं यानुगच्छति ॥ ५० ॥
 तिक्ष्णः कोट्योऽर्थकोटी च यानि रोमाणि मानुषे ।
 तावत्कालं वसेत्स्वर्गं पतिना सह मेदते ॥ ५१ ॥
 विमाने सूर्यसङ्काशे क्रीडते रमणे न सा ।
 यावदादित्यचन्द्रौ च भर्तृलोके चिरं वसेत् ॥ ५२ ॥

48-52. The woman who ascends the funeral pyre, when her husband is dead, becomes equal to Arundhati,¹ and attains the heaven-world.

There she, with her husband as highest interest, praised by numbers of celestial damsels, rejoices with her husband as long as the fourteen Indras endure.

She who goes with her husband purifies three families--her mother's, her father's, and that into which she was given.

For as many periods as there are hairs on a man,—thirty-five millions,—she rejoices with her husband, dwelling in heaven.

She sports with her beloved in the celestial chariot; and dwells in her husband's world as long as the sun and moon endure.

पुनश्चिरायुः सा भूत्वा जायते विमले कुले ।
 पतिव्रता तु या नारी तमेव लभते पतिम् ॥ ५३ ॥
 या क्षणं दाहदुःखेन सुखमेताहशं त्यजेत् ।
 सा मूढा जन्मपर्यन्तं दशते विरहाश्निना ॥ ५४ ॥
 तस्मात्पतिं दिवं ज्ञात्वा सह तेन दहेत्तनुम् ।
 यदि न स्यात्सती तार्ष्य तमेवं प्रदहेत्तदा ॥ ५५ ॥

53-55. She is re-born in a stainless family, long-lived. The woman who is faithful obtains the same husband as before.

That fool who, on account of the momentary pain of burning, surrenders this happiness, is burned until the end of her life by the fire of separation.

Therefore, knowing the husband to be Siva, she should burn her body with his. If she be not true, O Tārkṣya, then he must burn alone.

¹ The wife of Vasiṣṭha—a model wife.

अर्थं दग्धेऽयवा पूर्णे स्फोटयेत्स्य मस्तकम् ।
 गृहस्थानां तु काष्ठेन यतीनां श्रीफलेन च ॥ ५६ ॥
 प्राप्तये पितॄलोकानां भित्त्वा तद्ब्रह्मरन्ध्रकम् ।
 आज्याहुतिं ततो दद्यान्मन्त्रेणानेन तत्पुत्रः ॥ ५७ ॥
 अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः ।
 असौ स्वर्गीय लोकाय स्वाहा ज्वलतु पावकः ॥ ५८ ॥
 एवमाज्याहुतिं दत्वा तिलमिश्रां समन्त्रकाम् ।
 रोदितव्यं ततो गाढं तेन तस्य सुखं भवेत् ॥ ५९ ॥

56-59. Whether half or wholly burnt, his skull should be split open, in the case of householders with a piece of wood, in that of ascetics with a cocoanut.

His son, so that he may attain the world of the forefathers, having split open the brahma-randra¹ should make an oblation of clarified butter with this mantra :

“ Thou art born from him ;² may he be born again from you. He is an offering to the heaven-world. O Fire, blaze forth ! ”

Thus having made an oblation of clarified butter, with mantras and sesamum offerings, he should weep loudly, that he may become happy.

दाहादनन्तरं कार्यं खीभिः स्नानं ततः सुतैः ।
 तिलेदकं ततो दद्यान्मगोत्रोपकल्पितम् ॥ ६० ॥
 प्राशयेन्निम्पयत्राणि मृतकस्य गुणान्वदेत् ।
 खीजनेऽग्रे गृहं गच्छेत्पृष्ठतो नरसञ्चयः ॥ ६१ ॥

60-61. When the burning is finished the women should bathe, then the sons, and offer water mixed with sesamum, in the name of the family.

He should eat the leaves of the nimba-tree and recount the virtues of the dead. They should walk home, the women in front and the men behind.

गृहे स्नानं पुनः कृत्वा गोग्रासं च प्रदापयेत् ।
 पत्रावल्यां च भुज्ञीयाद् हान्तं नैव भक्षयेत् ॥ ६२ ॥

62. Having bathed again at home, he should give food to a cow and eat from a leaf-plate —but not any food already in the house.

मृतकस्थानमालिष्य दक्षिणाभिमुखं ततः ।
 द्वादशाहकपर्यन्तं दीपं कुर्यादहर्निशम् ॥ ६३ ॥

63. Having cleaned the place of death with cow-dung, he should keep a lamp burning there, turned to the south, up to the twelfth day.

¹ An opening at the top of the head.

² The funeral pyre is lighted from the sacred household fire.

सूर्येऽस्तमागते तार्क्ष्यं श्मशाने वा चतुष्पथे ।
 दुग्धं च मृणमये पात्रे तैयं दद्याहि न त्रयम् ॥ ६४ ॥
 अपक्षमृणमयं पात्रं क्षीरनोरप्रपूरितम् ।
 काष्ठत्रयं गुण्डबद्धं धृत्वा मन्त्रं पठेदिमम् ॥ ६५ ॥
 श्मशानानलदग्नेऽसि परित्यक्तोऽसि बान्धवैः ।
 इदं नीरमिदं क्षीरमत्र स्नाहि इदं पिब ॥ ६६ ॥

* 64-66. For three days, at sunset, O Tārkṣya, he should offer, at the cross-roads or on the burning-ground, milk and water in an earthen pot.

Holding the unbaked earthen pot, filled with milk and water, bound with three sticks, he should repeat this mantra :

“ Thou hast been burned with the fires of the burning-ground. Thou hast been forsaken by relatives. Here is milk and here water; bathe and drink ! ”

चतुर्थं सज्जयः कार्यः साश्रिकैश्च निरश्रिकैः ।
 तृतीयेऽहि द्वितीये वा कर्तव्यश्चाविरोधतः ॥ ६७ ॥

67. On the fourth day the collection¹ should be made, by those who maintain household fires, and by those who do not. If there is nothing to prevent, on the second or the third day he should do as follows :

गत्वा श्मशानभूमिं च स्नानं कृत्वा शुचिर्भवेत् ।
 ऊर्णसूत्रं वेष्टयित्वा पवित्रोऽपरिधाय च ॥ ६८ ॥
 दद्यात् श्मशानवासिभ्यस्ततो मापबलिं सुतः ।
 यमाय त्वेति मन्त्रेण तिस्तः कुर्यात्परिक्रमाः ॥ ६९ ॥
 ततो दुग्धेन सम्प्युक्ष्य चितास्थानं खगेश्वर ।
 जलेन सेवयेत्तथादुद्धरेदस्तिवृन्दकम् ॥ ७० ॥
 कृत्वा पलाशपत्रेषु क्षालयेहुग्धवारिभिः ।
 संसाप्य मृणमये पात्रे थाद्यं कुर्याद्यथा विधि ॥ ७१ ॥
 त्रिकोणं स्थगिङ्गलं कृत्वा गोमयेनोपलेपितम् ।
 दक्षिणाभिमुखो दिक्षु दद्यात्पिण्डत्रयं त्रिषु ॥ ७२ ॥
 पुञ्जीकृत्य चिताभस्त तत्र धृत्वा त्रिपादुकाम् ।
 स्थापयेत्तत्र सजलमनाच्छाद्यमुखं घटम् ॥ ७३ ॥
 ततस्तण्डुलपाकेन दधिघृतसमन्वितम् ।
 बलिं प्रेताय सजलं दद्यान्मिष्टं यथाविधि ॥ ७४ ॥
 पदानि दशपञ्चैव चोत्तरस्यां दिशि वजेत् ।
 गर्तं विधाय तत्रास्थिपात्रं संसाप्येत्खग ॥ ७५ ॥

तस्योपरि ततो दद्यात्यिण्डं दाहार्तिनाशनम् ।
 गर्तादुदृत्य तत्पात्रं नीत्वा गच्छेज्जलाशयम् ॥ ७६ ॥
 तत्र प्रक्षालयेदुदुर्घजलादस्मि पुनः पुनः ।
 चर्चयेद्यन्दनेनाथ कुड्कुमेन विशेषतः ॥ ७७ ॥
 धृत्वा सम्मुटके तानि कृत्वा च हृदि मस्तके ।
 परिक्रम्य नमस्कृत्य गङ्गामध्ये विनिःक्षिपेत् ॥ ७८ ॥

68-78. Having gone to the burning-ground, having bathed and become pure, having put on a woollen garment, and wearing the sacred ring,¹

The son should make the grain oblation to the denizens of the *burning-ground*, and walk round three times, repeating the mantra beginning with “*Yamāyatva*.”

Then having sprinkled milk over the place of the funeral pyre, O Lord of Birds, he should sprinkle water, and begin to pick up the heap of bones.

Having placed them on palasha leaves, he should sprinkle them with milk and water, and, having put them into an earthen pot, perform *Śraddha* as prescribed.

Having prepared a triangular plot of ground, and cleansed it with cow-dung, he, facing south, should offer three rice-balls, in the three directions.

Having collected the ashes from the pyre, taking a three-legged stool he should place on it a jar with mouth uncovered, containing water.

Then he should make, for the departed, an oblation of cooked rice with curds and clarified butter, water and sweetmeats, as prescribed.

He should take fifteen steps in the northerly direction and, digging a hole there, place in it, O Bird, the jar of bones.

Then he should offer over it a rice-ball, which destroys the pain of burning, and, taking the vessel from the hole, carry it to a tank of water.

Then he should several times sprinkle the bones with water and milk, and worship them well, with sandal-paste and saffron.

Having put them into a leaf-box, touched with it his heart and head and walked round it saluting it, he should drop it into the middle of the Ganges.

अन्तर्दशाहं यस्यास्मि गङ्गातोये निमज्जति ।
 न तस्य पुनरावृत्तिर्ब्रह्मलोकात्कदाचन ॥ ७९ ॥
 यावदस्मि मनुष्यस्य गङ्गातोयेषु तिष्ठति ।
 तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ८० ॥

¹ A finger-ring of kusha grass, put on the third finger of right hand.

गङ्गाजलोर्मि संसृष्टय मृतकं पवने यदा ।
 स्वृशते पातकं तस्य सद्य एव विनश्यति ॥ ८१ ॥
 आराध्य तपसोग्रेण गङ्गादेवीं भगीरथः ।
 उद्धारार्थं पूर्वजानामानयद्ब्रह्मलोकतः ॥ ८२ ॥
 शिषु लोकेषु विस्थातं गङ्गायाः पावनं यशः ।
 या पुत्रान्सगरस्यैतान्भस्त्राव्याननयद्विषम् ॥ ८३ ॥
 पूर्वे वयसि पापानि ये कृत्वा मानवा मृताः ।
 गङ्गायामस्थिपतनात्स्वर्गलेकं प्रयान्ति ते ॥ ८४ ॥

79-84. He whose bones sink in the water of the Ganges within ten days, never returns from the world of Brahmā.

As long as a man's bones float on the water of the Ganges,—for so many thousands of years he remains in the heaven-world.

When the wind which has touched the waves of the Ganges touches the dead, his sin is at once destroyed.

Having worshipped, with great austerities, the divine Ganges, for the uplifting of his forefathers, Bhagiratha¹ brought her down from the world of Brahmā.

In the three worlds is celebrated the purifying fame of the Ganges, who led to heaven the sons of Sagara² who had been reduced to ashes.

Those men who die after committing sins attain the heaven-world by their bones falling into the Ganges.

कश्चिद्व्याधे महारण्ये सर्वप्राणिविहिंसकः ।
 सिंहेन निहतो यावत्प्रयाति नरकालये ॥ ८५ ॥
 तत्काकेन तस्याख्यं गङ्गायां पातितं तदा ।
 दिव्यं विमानमारुष्य स गतो देवमन्दिरम् ॥ ८६ ॥

85-86. There was a certain hunter, a destroyer of all sorts of creatures who, killed by a lion in a great forest, went to the place called hell.

When his bones were dropped into the Ganges by a crow he ascended the divine chariot and went to the abode of the Shining Ones.

अतः स्वमेव सत्पुत्रो गङ्गायामस्थि पातयेत् ।
 अस्थिसञ्चयनादूर्ध्वं दशगात्रं समाचरेत् ॥ ८७ ॥

87. Hence the good son should himself drop the bones in the Ganges. After the bones are collected he should perform the ten-days' ceremonies.

¹ A great king who is said to have brought down the Ganges from heaven to earth.

² There is a legend to the effect that the 60,000 sons of Sagara were reduced to ashes by Vishnu, and that they, the ancestors of Bhagiratha, were released and purified by him in the Ganges.

अथ कक्षिद्विदेशो वा वने वौरभये मृतः ।
 न लघ्यस्तस्य देहश्चेच्छाणुयायदिने तदा ॥ ८८ ॥
 दम्भेष्टुलकं कृत्वा पूर्वत्केवलं दहेत् ।
 तस्य भस्म समादाय गङ्गातोये विनिःक्षिपेत् ॥ ८९ ॥
 दशगात्रादिकं कर्म तदिनादेव कारयेत् ।
 स एव दिवसो ग्राह्यः आद्ये सांवत्सरादिके ॥ ९० ॥

88-90. Now, if anybody meets his death in an uninhabited place, or in a wood, or from dangerous thieves, and if his body is not found, then, on the day this is heard of—

Having made an effigy of darbha grass, one should burn it alone, as explained above, and then collect its ashes and drop them into the water of the Ganges,

And from the same day the ten-days' ceremonies should be performed and that date should be noted, for the performance of the annual Śrāddha.

पूर्णे गर्भे मृता नारी विदार्य जठरं तदा ।
 बालं निष्कास्य निक्षिप्त्य भूमौ तामेव दाहयेत् ॥ ९१ ॥

91. If a woman dies in the fulness of pregnancy, her womb should be cut open, and the child drawn out and placed on the ground, and she alone be burned.

गङ्गातीरे मृतं बालं गङ्गायामेव पातयेत् ।
 अन्यदेशो क्षिपेद् भूमौ सप्तविंशति मासजम् ॥ ९२ ॥
 अतः परं दहेत्स्य गङ्गायामस्थि निःक्षिपेत् ।
 जलकुम्भश्च दातव्यं बालानामेव भोजनम् ॥ ९३ ॥

92-93. If a child dies on the bank of the Ganges, it should simply be thrown into the Ganges; if in another place, it should be buried in the ground, up to twenty-seven months old.

Older than that it should be burned and its bones strewn on the Ganges. A gift of a water-pot should be made, and food should be given to children.

गर्भे नष्टे क्रिया नास्ति दुग्धं देयं मृते शिशौ ।
 घटं च पायसं भोजयं दद्याद् बालविपत्तिषु ॥ ९४ ॥
 कुमारे च मृते बालान्कुमारानेव भोजयेत् ।
 सबालान्भोजयेद्विप्रान्यैगण्डे सव्रजे मृते ॥ ९५ ॥
 मृतश्च पञ्चमादूर्ध्मव्रतः सव्रताः पूर्णि वा ।
 पायसेन गुडेनापि गिण्डान्दद्याद्वक्षमात् ॥ ९६ ॥
 एकादशं द्वादशं च वृषेऽत्सर्गविधिं विना ।
 महादानं विहीनं च पौगण्डे कृत्यमाचरेत् ॥ ९७ ॥

जीवमाने च पितरि न पैगण्डे सपिण्डनम् ।
अतस्तस्य द्वादशाहान्येकोद्दिष्टं समाचरेत् ॥ ९८ ॥

94-98. If the embryo perishes, there are no rites. If an infant dies, one should give milk. If a child dies, then one should offer a jar, milk-porridge and eatables.

If a youth dies, one should have young children fed. If a youth who has taken the vow dies, one should have Brahmins, along with children, fed.

— When one who has passed five years dies, whether vowed or not, one should offer ten rice-balls, along with milk-food and lumps of sugar.

On the eleventh and twelfth days one should perform the ceremonies for a youth, but without the rites of releasing a bull and of the great gift.

If the father is living, there is not joint rite for the youth, but on the twelfth day one should perform the ceremony for him alone.

खीशूद्राणां विवाहस्तु वनस्थाने प्रकीर्तिः ।
ब्रतात्राक्सर्ववर्णानां वयस्तुल्या क्रिया भवेत् ॥ ९९ ॥

99. Marriage, with women and Śūdras, is declared to take the place of vows. Previous to the taking of vows, with all the castes, rites are done according to age.

स्वल्पात्कर्म प्रसङ्गात्त्वं स्वल्पाद्विषयबन्धनात् ।
स्वल्पे वयसि देहे च कियां स्वल्पामपीच्छति ॥ १०० ॥

100. He who is little attached to action, who is little bound by sense-objects, and he who is young in age of body, requires but scanty rites.

किशोरे तरुणे कुर्याच्छयानुपमखादिकम् ।
पददानं महादानं गोदानमपि दापयेत् ॥ १०१ ॥

101. In boyhood and in youth the cot, the bull and other sacrifices should be performed; and the gifts of land, the great gift and the gift of a cow should be made.

यतीनां चैव सर्वेणां न दाहो नोदकक्रिया ।
दशगात्रादिकं तेषां न कर्तव्यं सुतादिभिः ॥ १०२ ॥
दण्डग्रहणमात्रेण नरो नारायणो भवेत् ।
त्रिदण्डग्रहणात्तेषां प्रेतव्यं नैव जायते ॥ १०३ ॥
क्षालिनस्तु सदा मुक्ताः स्वरूपानुभवेन हि ।
अतस्ते तु प्रदत्तानां पिण्डानां नैव काञ्छिक्षणः ॥ १०४ ॥
तस्मात्पिण्डादिकं तेषां नैव नोदकमाचरेत् ।
तीर्थशास्त्रं गयाशास्त्रं पितृभक्तग्या समाचरेत् ॥ १०५ ॥

हंसं परमहंसं च कुटीचकबहूदकै ।
 एतान्तर्ल्यासिनस्तार्थं पृथिव्यां स्थापयेन्मृतान् ॥ १०६ ॥
 गङ्गादीनामभावे हि पृथिव्यां स्थापनं स्मृतम् ।
 यश्च सन्ति महानद्यस्तदा तास्वेष निःश्विषेत् ॥ १०७ ॥

102-107. With all ascetics there is no burning, no water rites ; and the ten-days' ceremonies should not be performed for them by their sons.

A man, by the mere holding of the staff, becomes Nârâyana¹ ; because of carrying the three-fold staff they never go into the condition of the departed.

Those who *know* are always free, by realisation of their own true nature, hence they do not expect rice-balls to be given.

Therefore rice-balls and water should not be offered to them, but one should perform the annual Śrâddha at the sacred waters, and Śrâddha at Gaya, with devotion to the forefathers.

The Ilahsa, Paramahatîsa, Kûtîchaka, Bahûdaka ; these are Sannyâsins,² O Târkṣya, and when dead, they must be buried in the ground.

If the Ganges, or other, is not available, it is declared that they should be buried in the ground. Where great rivers exist, they should be thrown into them.

इति श्री गरुडपुराणे
 दाहाख्यसञ्चयकर्मनिरूपणं नाम
 दशमोऽध्यायः ॥ १० ॥

¹ Visnu.

² These names are given to advanced stages of human development.

CHAPTER XI.

An Account of the Ten-Days' Ceremonies.

गरुड उवाच ।

दशगात्रविधिं ब्रूहि कृते किं सुकृतं भवेत् ।

पुत्राभावे तु कः कुर्यादिति मे वद केशव ॥ १ ॥

— 1. Garuḍa said : Tell me, O Keśava, what good results follow from the performance of the ten-days' rite, and who should perform it if there is no son.

श्री भगवानुवाच ।

शृणु तार्क्ष्य प्रवक्ष्यामि दशगात्रविधिं तव ।

यद्विधाय च सत्पुत्रो मुच्यते पैतृकाहणात् ॥ २ ॥

2. The Blessed Lord said : Listen, O Tarkṣya, and I will tell you about the ten-days' ceremony ; having done which, a good son is released from the hereditary debt.

पुत्रः शोकं परित्यज्य धृतिमास्थाय सात्विकीम् ।

पितुः पिण्डादिकं कुर्यादथ्रपातं न कारयेत् ॥ ३ ॥

श्लेष्माश्रु बान्धवैर्मुक्तं प्रेतो भुड्के यतोऽवशः ।

अतो न रोदिन्त्यं हि तदा शोकान्तर्थकात् ॥ ४ ॥

यदि वर्षसहस्राणि शोकतोऽहर्निशन्नरः ।

तथापि नैव निधनं गतो हृश्येत कर्हित्वित् ॥ ५ ॥

जातस्य हि ध्रुवो मृत्युधृदं जन्म मृतस्य च ।

तस्मादपरिहायेथं न शोकं कारयेद् वुधः ॥ ६ ॥

न हि कश्चिद्दुपायोऽस्ति दैवो वा मानुषोऽपि वा ।

यो हि मृत्युवर्णं प्राप्तो जन्तुः पुनरिहावजेत् ॥ ७ ॥

अवश्यं भाविभावानां प्रतीकारो भवेद्यदि ।

तदा दुःखैर्न युज्येरन्नलरामयुधिष्ठिराः ॥ ८ ॥

3-8. The son, taking calm courage, should offer rice-balls to the father, refraining from tears,

Because the departed has inevitably to drink the bitter tears let fall by his relatives, and they should not weep when sorrow is useless.

Although there be sorrowing day and night for thousands of years, the man who is dead may never be seen.

Death is certain for those who are born, and birth is certain for the dead. This is inevitable, and therefore a wise man should not grieve over it.

There is no way out, either human or divine ; the being who has come under the sway of death must be born again here.

If there were a way of averting the inevitable, then Nala, Râma and Yudîshthîra would not have experienced miseries.

नायमत्यन्तसंवासः कस्यचित्केनचित्सह ।
अपि स्वप्रशरीरेण किमुतान्यैः पृथक् जनैः ॥ ९ ॥
यथा हि पथिकः कश्चिच्छायामाश्रित्य विश्रमेत् ।
विश्रम्य च पुनर्गच्छेत्तद्भूतसमागमः ॥ १० ॥
यत्प्रातः संस्कृतं भोज्यं सायन्तश्च विनश्यति ।
तदग्नरससम्पुर्णे काये का नाम नित्यता ॥ ११ ॥

9-11. Nobody should form an excessive attachment to anybody ; the body is only a dream, what then of other persons' ?

As a traveller, resorting to some shady place, rests awhile and then departs again ; so is the coming together of beings.

The good things eaten in the morning are destroyed by evening ; how can there be permanence in a body which is sustained by these foods ?

भैषज्यमेतद्वःखस्य विचारं परिचिन्त्य च ।
अज्ञानप्रभवं शोकं त्यक्त्वा कुर्याल्कियां सुतः ॥ १२ ॥
पुत्राभावे वधूः कुर्याद्धार्याभावे च सोदरः ।
शिष्यो वा ब्राह्मणस्यैव सपिङ्गो वा समाचरेत् ॥ १३ ॥
ज्येष्ठस्य वा कलिष्ठस्य भ्रातुः पुत्रैश्च पौत्रकैः ।
दशगात्रादिकं कार्यं पुत्रहीने नरे खग ॥ १४ ॥
भ्रातृणामेकज्ञातानामेकश्चेत्पुत्रवान् भवेत् ।
सर्वे ते तेन पुत्रेण पुत्रिणो मनुरब्रवीत् ॥ १५ ॥
पत्न्यश्च ब्रह्मच एकस्य चैका पुत्रवती भवेत् ।
सर्वास्ताः पुत्रवत्यः स्युस्तेनैकेन सुतेन हि ॥ १६ ॥
सर्वैपां पुत्रहीनानां मित्रः पिण्डं प्रदापयेत् ।
कियालोपो न कर्तव्यः सर्वाभावे पुरोहितः ॥ १७ ॥

12-17. Having considered this, which removes misery, and given up sorrow arising from ignorance, the son should perform the rites.

If there is no son the wife should perform them, and if no wife the brother ; or a Brâhmaîn's pupil or a proper kinsman should perform them.

The ten days' ceremonies, for the man who has no son, should be performed by the sons or grandsons of his younger or his elder brother, O Bird ;

Manu declared that if, of brothers of the same father, only one has a son, they are all considered, on account of that son, to have a son.

If a man has several wives, but only one of them has a son, all of them have a son, on account of that son.

For all who have no sons a friend may offer the rice-balls. The rites must not be neglected. If there is nobody else, the family priest may do them.

रुदी वाऽथ पुरुषः कश्चिदिष्टस्य कुरुते क्रियाम् ।

अनाथग्रेतसंस्कारात्कोटियज्ञफलं लभेत् ॥ १८ ॥

18. A man or a woman who performs the rites for a friend, by this sacrament for the helpless departed, obtains the fruit of tens of millions of sacrifices.

पितुः पुत्रेण कर्तव्यं दशगात्रादिकं खग ।

मृते ज्येष्ठेऽप्यतिस्नेहात्र कुर्वीत पिता सुते ॥ १९ ॥

बहवोऽपि यदा पुत्रा विधिमेकः समाचरेत् ।

दशगात्रं सपिण्डत्वं श्राद्धान्यन्यानि षोडश ॥ २० ॥

एकेनैव तु कार्याणि संविभक्तधनेष्वयि ।

विभक्तैस्तु पृथक्कार्यं श्राद्धं सांघत्सरादिकम् ॥ २१ ॥

19-21. The ten-days' ceremony for the father should be performed by the son, O Bird. Even if the eldest son dies, the father should not, through excessive affection, perform it.

Although there be many sons, only one shall perform the ten-days' ceremony, the rice-ball offerings, and the other sixteen Śrāddhas,—

Only by one these ceremonies, even if the wealth has been divided. But the annual Śrāddha should be performed severally if the wealth has been divided.

तस्माज्ज्येष्ठः सुता भक्तवा दशगात्रं समाचरेत् ।

एकभाजी भूमिशारी भूत्वा ब्रह्मपरः शुचिः ॥ २२ ॥

सप्तवारं परिक्रम्य धरणीं यत्कलं लभेत् ।

क्रियां कृत्वा पितुर्मातुस्तक्फलं लभते सुतः ॥ २३ ॥

आरभ्य दशगात्रं च यावद्वै वार्षिकं भवेत् ।

तावत्पुत्रः क्रियां कुर्वन् गयाश्राद्धफलं लभेत् ॥ २४ ॥

22-24. Therefore should the eldest son perform with devotion the ten-days' ceremony,¹ eating one meal, sleeping on the ground, devoted to Brāhmaṇa,² and pure.

The son obtains such fruit from the performance of the rite for the father and mother, as is obtained by going round the shrines seven times.

1 One each day.

2 Celibate.

The son who performs the rites for one year, beginning with the ten-days' ceremony, obtains such fruit as is acquired by performing the Śrāddha at Gaya.

कूपे तड़ागे वारामे तीर्थे देवालयेऽपि वा ।
 गत्वा मध्यमयामे तु स्नानं कुर्यादमन्त्रकम् ॥ २५ ॥
 शुचिभूत्या वृक्षमूले दक्षिणाभिमुखः स्थितः ।
 कुर्याच्च वेदिकां तत्र गैमयेनोपलिप्यताम् ॥ २६ ॥
 तस्यां पर्णे दर्भमयं स्थापयेत्कौशिकं द्विजम् ।
 तं पादादिभिरभ्यर्थ्यं प्रणमेदतसीति च ॥ २७ ॥
 तदग्रे च ततो दत्त्वा पिण्डार्थं कौशमासनम् ।
 तस्योपरि ततः पिण्डं नामगोत्रोपकल्पितम् ॥ २८ ॥
 दद्यात्पुलपाकेन यवपिष्ठेन वा सुतः ।
 उसीरं चन्दनं भृक्तुराजपुष्पं निवेदयेत् ॥
 धूपं दीपं च नैवेद्यं मुखवासं च दक्षिणाम् ॥ २९ ॥
 काकान्नं पथसोः पात्रं वर्घमानजलाञ्जलीन् ।
 प्रेतायामुकनामे च महत्त्वमुपतिष्ठतु ॥ ३० ॥

25-30. Having gone to a well or a tank, in a garden, at a sacred bathing-place, or in a temple, between nine and twelve noon, he should bathe without reciting mantras.

Being purified, seated facing southward at the root of a tree, he should make an altar¹ there, cleansed with cow-dung.

He should place on it, over leaves, a twice-born² made of clarrbha and kusa grasses, and having worshipped it with water for the feet and other things, should bow to it, saying the "Atasi."

Then having spread kusa grass in front of it, as a seat for the rice-ball, and having placed upon it a ball prepared in the family-name of the departed,—

Made of cooked rice or of barley meal,--the son should make the offering. He should dedicate Uṣira-root, sandal paste, the flowers of the Bṛiṅgarāja, incense, a lamp, eatables, mouth-perfumes and presents.

Cow-food, milk and water, and handfuls of castor-oil in a pot : "May all this, that has been given by me to the departed in his earthly name, persist."

अत्रं वस्त्रं जलं द्रव्यमन्यद्वा दीयते च यत् ।
 प्रेतशब्देन यद्वत्त्वं मृतस्यानन्त्यदायकम् ॥ ३१ ॥

1 A square flat mound a few inches high.

2 A rough image, symbolical of the deceased twice-born person.

तस्मादादिदिनादूर्ध्वं प्राक्सपिण्डीविधानतः ।
योषितः पुरुषस्यापि प्रेतशब्दं समुच्चरेत् ॥ ३२ ॥

31-32. Food, cloths, water, wealth or other things, if given in the name of the departed, confer eternity upon the dead.

Therefore, from the first day onwards, one should pronounce the name of the departed woman or man, in accordance with the sapinda rite.

प्रथमेऽहनि यत्पिण्डं दीयते विधिपूर्वकम् ।
तेनैव विधिवान्नेन नवपिण्डान्प्रदापयेत् ॥ ३३ ॥

— 33. In the same way that on the first day a rice-ball is given as prescribed, so should the nine rice-balls be given.

नवमे दिवसे चैव सपिण्डैः सकलैर्जनैः ।
तैलाभ्यङ्गः प्रकर्तव्यो मृतकस्यर्गकाम्यया ॥ ३४ ॥
बहिः स्नात्वा गृहीत्वा च दूर्वालाजसमन्विताः ।
अग्रतः प्रमदां छूत्वा समागच्छेन्मृतालयम् ॥ ३५ ॥
दूर्वावत्कुलवृद्धिस्ते लाजा इव विकासता ।
एवमुक्त्वा त्यजेद्देहे लाजान्दूर्वी समन्वितान् ॥ ३६ ॥

34-36. On the ninth day all the authorised kinsmen at the proper time should besmear themselves with oil, wishing the dead to reach heaven.

Having bathed in the open, taking with them panic grass and parched grain, and having the women go in front, they should proceed to the place of the dead,

And say : “ May his family increase like the panic grass, and radiate like the parched grain,” and then leave in the house the mixed panic grass and grain.

दशमेऽहनि मांसेन पिण्डं दद्यात्खणेश्वर ।
मापेण तविष्येत्प्राद्वा कलै न पलपैतृकम् ॥ ३७ ॥
दशमे दिवसे क्षौरं वान्धवानां समुण्डनम् ।
क्रियाकर्तुः सुतस्यापि पुनर्मुण्डनमाचरेत् ॥ ३८ ॥

37-38. On the tenth day a ball of flesh should be given, O Lord of Birds, or a ball of māsa, since flesh is forbidden in the Kali Yuga at the ceremony for the forefathers.

On the tenth day he should shave, as also should the other relatives. The son who performs the ceremony must again have a complete shave.

मिष्टान्नैभोजयेदेकं दिनेषु दशसु द्विजम् ।
प्रार्थयेत्प्रेतमुक्तिं च हरिन्द्यात्वा कृताञ्जलिः ॥ ३९ ॥

39. During the ten days he should feed a twice-born with seasoned foods. Having meditated upon Hari, he should, with hands together, pray for the release of the departed.

अतसीपुष्पसङ्काशं पीतवाससमच्युतम् ।
ये नमस्यन्ति गोविन्दं न तेषां द्विद्यते भयम् ॥ ४० ॥

40. There is no reason for fear for those who bow to Govinda, the Eternal, clad in yellow robes, as beautiful as the atasi flower.

अनादिनिधनो देवः शङ्खचक्रगदाधरः ।
अक्षयः पुण्डरीकाशं प्रेतमोक्षप्रदो भव ॥ ४१ ॥
इति सम्पार्थनामन्त्रं श्राद्धान्ते प्रत्यहं पठेत् ।
स्नात्वा गत्वा गृहे दत्त्वा गोग्रासं भोजनं चरेत् ॥ ४२ ॥

41-42. "O Beginningless and Endless Deva; O Bearer of the conch, discus and mace, Indestructible, Lotus-eyed, be Thou the giver of release to the departed."

Every day at the conclusion of the Srâddha he should prayerfully repeat this incantation. Having bathed, gone home, and given food to the cow, he may eat.

इति श्रीगरुडपुराणे सारोद्धारे दशगात्रविधिनिरूपणं नामैकादशोऽन्यायः ॥ ११ ॥

CHAPTER XII.

An Account of the Eleventh-day Rite.

गरुड उवाच ।

एकादशदिनस्यापि विधिं ब्रह्मि सुरेश्वर ।

बृषोत्सर्गविधानं च वद मे जगदीश्वर ॥ १ ॥

1. Garuḍa said: O Lord of the Holy Ones, tell me about the eleventh-day rite also, and, O Ruler of the universe, explain the ceremony of the dedication of the bull.

श्री भगवानुवाच ।

एकादशोऽहि गन्तव्यं प्रातरेव जलाशये ।

ग्रैष्मदेहिक्रियाः सर्वाः करणीयाः प्रयत्नतः ॥ २ ॥

2. The Blessed Lord said: In the early morning on the eleventh day one should go to a water-reservoir, and perform diligently all the funeral ceremonies.

निमन्त्रयेद् ब्राह्मणांश्च वेदशास्त्रपरायणान् ।

प्रार्थयेत्प्रेतमुक्तिं च नमस्कृत्य कृताङ्गुलिः ॥ ३ ॥

3. He should invite Brahmins, well-read in Vedas and Sūstras, and bowing their heads, with hands folded together, pray for the release of the departed.

स्नानसन्ध्यादिकं कृत्वा ह्याचार्योऽपि शुचिर्भवेत् ।

विधानं विश्ववक्षुर्यादेकादशदिनोन्वितम् ॥ ४ ॥

4. Even a preceptor should become purified by bathing, and performing the *Sandhyā* and other ceremonies¹; one should do the eleventh-day ceremony, as prescribed.

अमन्त्रं कारयेच्छाद्वं दशाहं नामगोत्रतः ।

एकादशोऽहि प्रेतस्य दद्यात्पिण्डं समन्त्रकम् ॥ ५ ॥

5. One should perform the tenth-day Śradhā in the family name, without mantras; and on the eleventh day, offer a rice-ball to the departed, with mantras.

सौवर्णं कारयेद्विष्णुं ब्रह्माणं रौप्यकं तथा ।

रुद्रस्ताप्रमयः कार्यो यमोलाहमयः खग ॥ ६ ॥

पश्चिमे विष्णुकलशं गङ्गोदकसमन्वितम् ।

तस्योपरि न्यसेद्विष्णुं पीतवस्त्रेण वेष्टितम् ॥ ७ ॥

पूर्वे तु ब्रह्मकलशं क्षीरोदकसमन्वितम् ।

ब्रह्माणं स्थापयेत्तत्र द्वेतवस्त्रेण वेष्टितम् ॥ ८ ॥

¹ For an account of these ceremonies, see the *Daily Practice of the Hindus* by Mr. Sris Chandra Vasu, Panini Office, Allahabad.

उत्तरस्यां रुद्रकुम्भं पूरितं मधुसर्पिषा ।
 श्रीरुद्रं स्थापयेत्तत्र रक्तवस्त्रेण वेष्टितम् ॥ ९ ॥
 दक्षिणस्यां यमघटमिन्द्रोदकसमन्वितम् ।
 कृष्णवस्त्रेण संवेष्य तस्योपरि यमं न्यस्ते ॥ १० ॥

6-10. One should make a golden image of Viṣṇu, a silver one of Brahmā, a copper one of Rudra, and an iron one of Yama, O Bird.

To the west there should be a pot filled with Ganges water for Viṣṇu; and upon it one should place Viṣṇu, clad in yellow robes.

To the east there should be a pot of milk and water for Brahmā; and there one should place Brahmā, clad in white robes.

To the north there should be a pot of honey an' clarified butter for Rudra, and there one should place Rudra, clad in red robes.

To the south there should be a pot of rain-water for Yama; and upon it one should place Yama, clad in black robes.

मध्ये तु मण्डलं कृत्वा स्थापयेत्कौशिकं सुतः ।
 दक्षिणाभिमुखो भूत्वापसव्येन च तर्पयेत् ॥ ११ ॥
 विष्णुं विधिं शिवं धर्मं वेदमन्त्रैश्च तर्पयेत् ।
 होमं कृत्वाचरेत्पश्चाच्छाङ्गाद्वं दशशटादिकम् ॥ १२ ॥
 गोदानं च ततो दद्यातिपृणां तारणाय वै ।
 गौरेषाहि मया दत्ता प्रीतये तेऽस्तु माधव ॥ १३ ॥

11-13. The son, having made a circle in the middle, and placed therein kusa-grass, facing southward, with the sacred thread over the right shoulder¹, should make the water-offering.

He should make water-offering, with Vaidic mantras, to Viṣṇu, to the creator², to Śiva and to Justice,³ perform the offering to the fire and then the eleventh-day Śrāddha,

And he should next make a gift of a cow for the helping along of his forefathers : "this cow is given by me. May it please Thee, O Mādhava."

उपमुक्तं तु तस्यासीद्वस्त्रभूपणवाहनम् ।
 घृतपूर्णं कांस्यपात्रं सप्तधात्यं तदीप्सितम् ॥ १४ ॥
 तिलाद्यष्टमहादानमन्तकालेन चैकृतम् ।
 शट्यासमीपे धृत्वैतद्वानं तस्याः प्रदापयेत् ॥ १५ ॥

¹ It is usually worn over the left shoulder under the right arm, for this ceremony he must change it.

² Brahmā.

³ Dharma or Yama.

12-15. His clothes, his ornaments, his conveyances,—these, which he has used,—a brass vessel filled with clarified butter, the seven grains which he liked,

Sesamum and the rest, the eight great gifts : if one does not offer these in his last days, they should be brought to his bedside and he should have them given.

प्रक्षाल्य विप्रचरणै पूजयेदम्बरादिभिः ॥

सिद्धान्नं तस्य दातव्यं मोदकापूपकाः पयः ॥ १६ ॥

16. Having washed the feet of a Brâhmin he should honour him with cloths and other things, and give him cooked food, sweetmeats, flour-cakes and milk.

स्थापयेत्पुरुषं हैमं शश्योपरि तदा सुतः ।

पूजयित्वा प्रदातव्या मृतशश्या यथोदिता ॥ १७ ॥

प्रेतस्य प्रतिमायुक्ता सर्वोपकरणैर्वृता ।

प्रेतशश्या मया ह्येषा तुभ्यं विप्र निवेदिता ॥ १८ ॥

इत्याचार्याय दातव्या ब्राह्मणाण्य कुदुम्बिने ।

ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्जयेत् ॥ १९ ॥

17-19. Then the son should place upon the bed a golden image, and having worshiped it, give the bed as prescribed, for the sake of the dead.

"This bed is given by me to you, O Brâhmin, for the sake of the departed, with the image of the departed, and the other things."

With these words it should be given to a Brâhmin preceptor who has a family ; so going round him he should salute him and present it.

एवं शश्या प्रदानेन श्राद्धे न नवकादिना ।

वृषोत्सर्गविधानेन प्रतेऽयाति पराङ्मतिम् ॥ २० ॥

20. By this gift of the bed, and by the Srâddhas of the ninth and other days, and by the right of the dedication of a bull, the departed goes to the highest condition.

एकादशोऽहि विधिना वृषोत्सर्गं समाचरेत् ।

हीनाङ्गुरं रोगिणं बालं त्यक्त्वा कुर्यात्सलक्षणम् ॥ २१ ॥

रक्ताक्षः पिङ्गलो यस्तु रक्तः शृङ्गे गले खुरे ।

श्वेतोदारः कृष्णपृष्ठो ब्राह्मणस्य विधीयते ॥ २२ ॥

सुख्लिघ्नवर्णो यो रक्तः क्षत्रियस्य विधीयते ।

पीतवर्णश्च वैश्यस्य कृष्णः शूद्रस्य शास्यते ॥ २३ ॥

यस्तु सर्वाङ्गोऽपि श्वेतोदारः पुच्छे पदेपुच्छे ।

सपिङ्गो वृष इत्याहुः पितृणां प्रीतिवर्थनः ॥ २४ ॥

चरणास्तु मुखं पुच्छं यस्य श्वेतरानि गोपतेः ।

लाक्षारससवर्णो यः स नील इति कीर्तिः ॥ २५ ॥

लोहितो यस्तु वर्णेन मुखे पुच्छे च पाण्डुरः ।
 पिङ्गः खुरविषाणग्न्यां रक्तनीलो निगद्यते ॥ २६ ॥
 सर्वाङ्गेष्वेकवर्णो यः पिङ्गः पुच्छे खुरेषु यः ॥
 तं नीलपिङ्गमित्यादुः पूर्वजो द्वारकारकम् ॥ २७ ॥
 पारावतसर्वर्णस्तु ललाटे तिलकान्वितः ।
 तं ब्रह्म नीलमित्यादुः पूर्णं सर्वाङ्गरोभनम् ॥ २८ ॥
 नीलः सर्वशरीरेषु रक्तश्च नयनद्वये ।
 तमप्यादुर्मेहानीलं नीलः पञ्चविधः स्मृतः ॥ २९ ॥
 अवश्यमेव मोक्षयो न स धार्यो गृहे भवेत् ।
 तदर्थमेषा चरति लोके गाथा पुरातनी ॥ ३० ॥

21-30. On the eleventh day the right of the dedication of a bull should be performed as prescribed. He should not use a cow which is crippled, ill or too young, but one having well-marked characteristics.

That which has red eyes, a reddish colour, red horns, neck and hoofs, white belly and black back is suitable for a Brâhmin;

A glossy and red complexion is suitable for a Kshattriya; yellow colour for a Vaiśya; black is suitable for a Śûdra.

One with all limbs red-brown, with tail and feet white, is called a reddish bull, and increases the satisfaction of the forefathers.

The bull whose face, legs and tail are white, and which is the colour of lac dye is called dark.

That which has a red colour, with white face and tail, and brown hoofs and horns is called dark-coloured.

That which has one colour over all its limbs and tail and hoofs is called dark-brown, and is the uplifter of the ancestors.

That which is dove-coloured and has a tilaka-mark¹ on its forehead is called deep-brown, and is entirely beautiful in all its limbs.

That which is dark over all its body, and red in its eyes, is called very dark—of which five varieties are known.

This should by all means be dedicated, and should not be used for domestic purposes. It exists in the world on this account,—so runs an ancient saying.

एषुव्या बहवः पुत्रा यथे कोऽपि गयां वजेत् ।
 गौरां विवाहयेत्कन्यां नीलं वा वृष्पमुत्सृजेत् ॥ ३१ ॥
 स एव पुत्रो मन्तव्यो वृषोत्सर्गं तु यश्चरेत् ।
 गयायां श्राद्धदाता च योऽन्यो विष्णुसमः किल ॥ ३२ ॥

¹ Orthodox Hindus place a mark on the forehead to show caste and other things.

ैरवादिषु ये केचित्पच्छयन्ते यस्य पूर्वजाः ।
 वृषोत्सर्गेण तान्सर्वांस्तारयेदेकविंशतिम् ॥ ३३ ॥
 वृषोत्सर्गं किलेच्छन्ति पितरः स्वगता अपि ।
 अस्मद्द्वंशे सुतः कोऽपि वृषोत्सर्गं करिष्यति ॥ ३४ ॥
 तदुत्सर्गाद्वयं सर्वे यास्यामः परमां गतिम् ।
 सर्वयज्ञे षु चास्याकं वृषयज्ञो हि मुक्तिदः ॥ ३५ ॥

* 31-35. One should desire for many sons, of whom one perchance may go to Gayâ, or marry a virgin Gaurî or dedicate a dark bull.

He alone should be considered a son who performs the dedication of a bull and the Gayâ Srâddha—who does not do so verily is like unto excrement.

Any one whose ancestors are tormented in Raurava and other hells helps them all out for twenty-one generations by the dedication of a bull.

Even the forefathers who have gone to heaven desire the dedication of a bull : “ which son in our lineage will perform the dedication of a bull,

“ By whose dedication, all of us will go to the highest condition ? Among all sacrifices, the bull-sacrifice is the certain giver of release to us.”

तस्मात्पितृविमुक्त्यर्थं वृषयज्ञं समाचरेत् ।
 यथोक्ते न विधानेन कुर्यात्सर्वं प्रयत्नतः ॥ ३६ ॥

36. Therefore, for the release of the forefathers, one should perform the bull-sacrifice. He should do everything with diligence according to the prescribed rite.

ग्रहाणां श्वापनं कृत्वा तत्त्वमन्त्रैश्च पूजनम् ।
 हेमं कुर्याद्यथा शास्त्रं पूजयेद् वृपमातुरः ॥ ३७ ॥

37. Having cast the positions of the planets and worshipped them with their respective mantras, the ailing man should make the fire-offering, according to the Sâstras, and worship a bull.

वत्सं वत्सीं समानाय बधीयात्कङ्गां तयोः ।
 वैवाहो न विधानेन स्तम्भमारोपयेत्तदा ॥ ३८ ॥
 ऋापयेत्त्वं वत्सीं रुद्रकुभोदकेन च ।
 गन्धमालयेत्त्वं सम्पूज्य कारयेच्च प्रदक्षिणाम् ॥ ३९ ॥
 त्रिशूलं दक्षिणे पाश्वर्वे वामे चक्रं प्रदापयेत् ।
 तं विमुच्याज्ञालिं बध्या पठेन्मन्त्रमिमं सुतः ॥ ४० ॥
 धर्मस्त्वं वृषरूपेण ब्रह्मणा निर्मितः पुरा ।
 तवोत्सर्गप्रदानेन तारयस्य भवार्णवेत् ॥ ४१ ॥
 इति मन्त्रान्नमस्तुत्य वत्सं वत्सीं समुत्सृजेत् ।
 वरदोऽहं सदा तस्य प्रेतमोक्षं ददामि च ॥ ४२ ॥

38-42. Having brought together a young bull and cow, he should bind them together with a marriage string in accordance with marriage rites, and then tether them to a post;

And should bathe the bull and young cow with the water from the pot of Rudra, and, having worshipped them with fragrances and garlands, walk round them.

He should [mark] the right side with the trident of Śiva and the left side with a discus. Having released the bull, the son, with hands folded together, should recite this mantra :—

“ Thou art Justice in the form of a bull. Thou wert formerly created by Brahman. On account of your being released, help over this ocean of existence !”

Having thus bowed to it, with this mantra, he should release the bull and the young cow. “ I shall always be the grantor of boons to you, and will give release to the departed.”

तस्मादेष प्रकर्तव्यस्तकलं जीवतो भवेत् ।

अपुत्रस्तु स्वयं कृत्वा सुखं याति परां गतिम् ॥ ४३ ॥

43. Therefore this should be done. Its fruit comes even during life. The man who has no son, doing it himself, goes easily to the highest condition.

कार्तिकादौ शुभे मासे चोत्तरायणे रह्या ।

शुक्रपक्षेऽथवा कृष्णे द्वादश्यादितिथौ नथा ॥ ४४ ॥

ग्रहणद्वितये चैव पुरुषतीर्थेऽजनद्वये ।

विषुवम्बितये चापि वृषेत्सर्गं समाचरेत् ॥ ४५ ॥

44-45. In the month of Kartika¹ and in other auspicious months, when the sun is going north, in the bright fortnight, or the dark on the twelfth and following days,

In the two eclipses, at a sacred bathing place, at the equinoctial and solstitial points, one should perform the dedication of a bull.

शुभलग्ने मुहूर्ते च शुचौ देशो समाहितः ।

ब्राह्मणं तु समाहूय विधिन् शुभलक्षणम् ॥ ४६ ॥

जपैहौमैस्तथा दानैः प्रकृयाद्वेषोधनम् ।

पूर्ववत्सकलं कृत्यं कुर्याद्वोमादिलक्षणम् ॥ ४७ ॥

शालग्रामं च संस्थाप्य वैष्णवं श्राद्धमाचरेत् ।

आत्मश्राद्धं ततः कुर्याद्व्याहातं द्विजन्मने ॥ ४८ ॥

एवं यः कुरुते पश्चिन्न षुत्रस्यापि पुत्रवान् ।

सर्वकामफलं तस्य वृषेत्सर्गात्प्रजायते ॥ ४९ ॥

¹ Including the latter part of October and the first part of November.

46-49. At the hour when the sun enters an auspicious constellation, and in a pure place, a Brâhmaṇi who knows the rites and has the auspicious signs should be invited.

By recitation, by fire-offerings, likewise by gifts, the purification of the body should be done. As in the former case, all the rites should be done; such as the fire-offering and the rest;

And having placed a Śâlagrâma one should do the Vaiṣṇava Śrâddha, and then perform the Śrâddha for himself and give gifts to the twice-born.

He who does this, O Bird, whether having a son or not, by the performance of the dedication of a bull obtains the fruit of all his desires.

अग्निहोत्रादिभर्यज्ञैर्दैनैश्च विविधैरपि ।

न तां गतिमवाप्नोति वृषोत्सर्गेण यां लभेत् ॥ ५० ॥

50. That condition which is obtained by the performance of the release of a bull, is not reached by oblations to the fire and other sacrifices, nor by manifold gifts.

बालये कौमारे पैगण्डे यैवने वार्षके कृतम् ।

यत्पापं तद्विनश्येत वृषोत्सर्गान्न संशयः ॥ ५१ ॥

मित्रद्रोही कृतघ्रन्थं सुरापो गुस्तल्पगः ।

ब्रह्महा हेमहारी च वृषोत्सर्गात्ममुच्यते ॥ ५२ ॥

तस्मात्सर्वप्रयत्नेन वृषयज्ञं समाचरेत् ।

वृषोत्सर्गसमं पुण्यं नास्ति तार्श्यं जगत्रये ॥ ५३ ॥

51-53. The sins which are committed in infancy, in childhood, in youth, in manhood and in old age are destroyed, without doubt, by the dedication of a bull.

The betrayer of friends, the ungrateful, the drinker of intoxicants, he who goes with his teacher's wife, the slayer of a Brâhmaṇi, the stealer of gold are all absolved by the dedication of a bull.

Therefore should one perform the bull sacrifice with all diligence, O Târkṣya; there is no merit in all the three worlds equal to that from the dedication of a bull.

पतिपुत्रवती नारी द्रव्येऽत्रे मृता यदि ।

वृषोत्सर्गं नैव कुर्याद्याद्वां च परस्त्वितोम् ॥ ५४ ॥

51. If a woman, having a husband and a son, predeceases both, the dedication of a bull should not be performed,--one should present a milk-giving cow.

वृषभं वाहयेदस्तु स्कन्धे पृष्ठे च खेचर ।

स पतेन्नरके धारे यावदाभूतसम्पूर्वम् ॥ ५५ ॥

वृपभं ताडयेदस्तु निर्दयो मुष्टियष्टिभिः ।
स नरः कल्पपर्यन्ते भुञ्जते यमयातनाम् ॥ ५६ ॥

55-56. He who burdens a bull on the shoulder or on the back, falls into a dreadful hell, O bird ! until the coming of the deluge.

The man who cruelly strikes a bull with his fists or with sticks, suffers the torments of Yama until the end of the age.

एवं कृत्वा वृपेत्सर्गं कुर्याच्छाष्टानि पोडशा ।
सपिण्डीकरणादर्वाकं तदहं कथयामि ते ॥ ५७ ॥
स्थाने द्वारेऽर्थमार्गे च चिनायां शवहस्तके ।
अस्थिसञ्चयने पष्ठो दशपिण्डा दशाहिकाः ॥ ५८ ॥
मलिनं पोडशं चैतन्यथमं परिकीर्तितम् ।
अन्यच्च पोडशं मध्ये द्वितीयं कथयामि ते ॥ ५९ ॥

57-59. Having thus carried out the dedication of a bull, one should perform the sixteen *Śraddhas*. I will tell you what should be done prior to *sapindikarana* ceremony.

That at the place of death ; at the threshold ; half-way on the road ; at the funeral pyre ; in the hand of the corpse ; and at the collection of the bones ;—these six, and the ten *pindas* given in the ten days :—

These first sixteen are called impure. And next I will tell you about the second, the middle, sixteen :—

प्रथमं विष्णवे दद्याद् द्वितीयं श्रीशिवाय च ।
यामाय परिचाराय तृतीयं पिण्डमुत्सृजेत् ॥ ६० ॥
चतुर्थं सोमराजाय हव्यवाहाय पञ्चमम् ।
कव्यवाहाय पष्ठं च दद्यात्कालाय सप्तमम् ॥ ६१ ॥
रुद्राय चाष्टमं दद्यान्नवमं पुरुषाय च ।
प्रेताय दशमं चैवैकादशं विष्णवे नमः ॥ ६२ ॥
द्वादशं ब्रह्मणे दद्याद्विष्णवे च त्रयोदशम् ।
चतुर्दशं शिवायैव यमाय दशपञ्चकम् ॥ ६३ ॥
दद्यात्तत्पुरुषायैव पिण्डं पोडशकं खग ।
मध्यं पोडशकं प्राहुरेतत्त्वविदो जनाः ॥ ६४ ॥

60-61. One should offer the first rice-ball to Viṣṇu, the second to the blessed Śiva; one should present the third to the retinue of Yama.

The fourth to king Soma, the fifth to the bearer of oblations to the Shining Ones,¹ and the sixth to the bearer of oblations to the forefather ; the seventh one should present to Death ;

The eighth one should give to Rudra,¹ the ninth to Puruṣa,² the tenth to the departed, and the eleventh reverently to Viṣṇu;

The twelfth one should give to Brahmā, the thirteenth to Viṣṇu, the fourteenth to Śiva, the fifteenth to Yama;

The sixteenth rice-ball, O bird, one should give to Puruṣa: These are called the middle sixteen by men who know the truth.

द्वादशप्रतिमासेषु पात्क्षिकं च त्रिपात्क्षिकम् ।
न्यूनपाण्मसिकं पिङ्डं दद्यान्यूनादूविकं तथा ॥ ६५ ॥
उत्तर्म षोडशं चैतन्मया ते परिकीर्तिम् ।
अपयित्वा चर्हं ताक्षर्य कुर्यादेकादशोऽहनि ॥ ६६ ॥
चत्वारिंशत्तथैवाप्तौ श्राद्धं प्रेतत्वनाशनम् ।
यस्य जातं विद्यानेन स भवेत्पितृपङ्क्षिभाक् ॥ ६७ ॥

65-67. One should give rice-balls in each one of the twelve months, on the fortnight, the third fortnight, before the six months, and also before the year,-

This is the last sixteen, I have declared to you. Having had food cooked, O Tārkṣya.

The forty-eight Śrāddhas destroy the condition of the ghost-life. He for whom this series is performed becomes a member of the assembly of the forefathers.

पितृपङ्क्षिप्रवेशार्थं कारयेत्योडशत्रयम् ।
एतच्छाद्यविहीनश्चेत्प्रतो भवति सुखिरम् ॥ ५८ ॥
यावन्न दीयते श्राद्धं षोडशत्रयसञ्ज्ञकम् ।
स्वदत्तं परदत्तं च तावन्नैवोपतिष्ठते ॥ ५९ ॥

68-69. The three sixteens should be performed so that the departed may join the assembly of the forefathers; if deprived of Śrāddhas the ghost remains as preta always.

If the performance of the three sixteens of Śrāddhas is not carried out, either by himself or another, then he certainly does not join them.

तस्मात्पुत्रेण कर्तव्यं विधिना षोडशत्रयम् ।
भर्तुर्वा कुरुते पली तस्य श्रेयो हानन्तकम् ॥ ७० ॥
सम्परे तस्य या पत्युः कुरुते चौर्वदेहिकम् ।
क्षयाहं पात्क्षिकश्राद्धं सा सतीत्युच्यते मया ॥ ७१ ॥
उपकाराय सा भर्तुर्जीवत्वेषा परिव्रता ।
जीवितं सफलं तस्या या मृतं स्वामिनं भजेत् ॥ ७२ ॥

¹ Śiva.

² The primeval man; Viṣṇu.

70-72. Therefore the three sixteens should be performed by the son, as prescribed, or if the wife does them for the husband there is uninterrupted prosperity.

She who does the funeral ceremonies on the death of her husband, and the annual and the fortnightly is called by me, "the Faithful."

This faithful wife lives for the good of her husband : the life is fruitful of her who worships her dead lord.

अथ कश्चित्प्रमादेन म्रियते वद्विवारिभिः ।
संस्कारप्रसुखं कर्म सर्वं कुर्याद्यथाविधि ॥ ७३ ॥
प्रमादादिच्छया वापि नागाढा म्रियते यदि ।
पश्योरुभयोर्नांगं पञ्चमीपु प्रपूजयेत् ॥ ७४ ॥
कुर्यात्पिष्टुमर्या लेख्यां नागभोगाकृतिं भुवि ।
अर्चयेत्तां सिनैः पुण्यैः सुगन्धैश्चन्दनेन च ॥ ७५ ॥
प्रदद्याद्वपर्दीपौ च तण्डुलांश्च तिलाक्षिपेत् ।
आमणिष्टं च नैवेत्रं क्षीरं च विनिवेदयेत् ॥ ७६ ॥
सौचर्णं शक्तिना नागं गां च दयाद् द्विजन्मने ।
कृताञ्जलिस्ततो ब्रयात्प्रीयतां नागगाडिति ॥ ७७ ॥
पुनस्तेषां प्रकुर्वीति नारायणबलिकियाम् ।
तथा लभन्ते स्वर्वासं मुच्यन्ते सर्वपातकैः ॥ ७८ ॥

73-78. Also, for any one who, owing to carelessness, is killed by fire, or by water, one should perform the sacrament and other rites as prescribed.

If he is killed through recklessness or wilfully, or by a serpent, then one should worship a serpent on the fifth day of each fortnight.

One should form a picture of a hooded serpent upon the ground with ricepowder, and worship with white sweet-smelling flowers and sandalpaste.

One should offer a serpent incenses and lights, and strew rice and sesamum, and should dedicate uncooked rice-flour,² eatables and milk.

One should offer a serpent made of gold, according to his means, and a cow, to a twice-born. Then one should, with hands together "may the King of Serpents be pleased;"

And should further perform for them the rite Nārāyaṇa-bali, by which they are absolved of all sins and obtain residence in heaven,

¹ The food is placed near the image, and passes of the hands are made as though to influence it towards the image.

² Made into a ball, usually with sugar and cocoanut.

एवं सर्वक्रियां कृत्वा घटं सान्न जलान्वितम् ।
दद्यादाच्च यथासाङ्कुशान्पिण्डान्वा सजलान्कमात् ॥ ७९ ॥

79. Thus, having done all the rites, one should give every day a jar with food and water until the end of the year, or rice-balls with water regularly.

एवमेकादशे कृत्वा कुर्यात्सापिण्डनं ततः ।
शाश्वापदानां दानं च कारयेत्सूतके गते ॥ ८० ॥

80. Having done this on the eleventh day he should then offer the rice-balls for all the ancestors,¹ and when free from pollution he should have made a gift of a bed and other gifts.

इति श्रीगण्डपुराणे सारोद्धारे एकादशदेवतिष्ठितेष्टपरं नाम द्वादशोऽन्यायः ॥ १२ ॥

¹ This ceremony is performed on the twelfth day, as it were in anticipation of the annual event. It is the ceremony for all the ancestors together.

CHAPTER XIII.

An Account of the Ceremony for all the Ancestors.

गरुड उवाच ।

सपिण्डनयिथि ब्रह्म हि सूतकस्य च निर्गंथम् ।

शायापादानां सामग्रीं तेषां च महिमां प्रभो ॥ १ ॥

1. Garuḍa said: Tell me, O Lord, about the method of [performing] the Sapiṇḍa rite, the removal of pollution, and the gift of a bed and accessories.

श्रीभगवानुवाच ।

शृणु तार्श्यं प्रवक्ष्यामि सापिण्डशायद्विलां कियाम् ।

प्रेतनाम परित्यज्य यथा पितृगणे विशेष ॥ २ ॥

2. The Blessed Lord said: Listen, O Târksya, and I will explain to you the entire Sapiṇḍa rite, by which the condition of preta is left behind and the soul enters the class of the pitris.

न पिण्डो मिलिते येषां पितामहशिवादिषु ।

नोपतिष्ठन्ति दानानि पुत्रैर्दत्तात्यनेकधा ॥ ३ ॥

अशुद्धः स्यात्सदा पुत्रो न शुद्धगत्ति कदाचन ।

सूतकं न निवर्त्तेत सपिण्डीकरणं विना ॥ ४ ॥

तस्मात्पुत्रेण कर्तव्यं सूतकान्ते सपिण्डनम् ।

सूतकान्तं प्रवक्ष्यामि सर्वेषां च यथोचितम् ॥ ५ ॥

3-5. Those whose piṇḍas have not been mixed together with the ancestors called Śiva and the rest,¹ are not uplifted by the various gifts made by the sons.

If the son is always impure, they are never purified; without the Sapiṇḍa rite the impurity does not depart.

Therefore the Sapiṇḍa, at the end of the pollution period, should be performed by the son. I will tell you about the ending of pollution to be observed by all.

ब्राह्मणस्तु दशाहेन क्षषियेऽद्वादशोहनि ।

बैद्ययः पञ्चदशाहेन शद्रो मासेन शुद्धयति ॥ ६ ॥

दशाहेन सपिण्डास्तु शुद्धयत्ति प्रेतसूतके ।

त्रिरात्रेण सकुल्यास्तु ज्ञात्वा शुद्धयत्ति गौत्रजाः ॥ ७ ॥

षतुर्थे दशरात्रं स्यात्पणिनशाः पुंसि पञ्चमे ।

षष्ठ चतुरहः प्रोक्तं सप्तमे च दिनश्रयम् ॥ ८ ॥

अष्टमे दिनमेकं तु नवमे प्रहरद्वयम् ।

दशमे ज्ञानमात्रं हि मृतकं जन्मसूतकम् ॥ ९ ॥

¹ The grandfather, his father and grandfather are considered as corresponding to Vasu, Rudra and Aditya. Rudra is Śiva.

6-9. A Brāhmaṇ becomes pure in ten days, a Kṣattriya in twelve days; a Vaiśya in fifteen days, a Śūdra in a month.

The Sapinda relatives¹ are purified from the death pollution in ten days; the Sākulya relatives² in three nights, and the gotrajās³ are purified merely by bathing.

Those who are related within the fourth degree to the deceased are purified in ten nights, those in the fifth degree, in six nights; the sixth, four days; the seventh, three days;

The eighth, a single day; the ninth, a quarter of a day; the tenth, merely till bathing;—so long lasts the pollution of death and birth [according to the distance of degrees from the deceased].

देशान्तरतातः कश्चिच्छुग्यादो लाहर्निशम् ।
यच्छेष्ठं दशारात्रस्य तांवदेवाशुचिर्भवेत् ॥ १० ॥
अतिक्रान्ते दशाहे तु त्रिरात्रमशुचिर्भवेत् ।
संवत्सरे व्यतीते तु स्मानमात्रादिशुच्यते ॥ ११ ॥

10-11. If a person dies in a foreign land and one hears of his death, then the impurity lasts for the remaining portion of ten days on which he hears the news;

If after the lapse of ten days, he is polluted for three nights. If after a year, he becomes pure even by bathing.

आद्यभागद्वयं यावन्मृतकस्य च सनके ।
द्वितीये पतिते चाद्यात्मृतकाच्छुद्धिरिष्यते ॥ १२ ॥

12. If a second pollution comes during that from the first death, then the purification from the first pollution includes that from the second.

आदन्तजननात्सद्य आचौलान्नैशिकी स्मृता ।
त्रिरात्रमावतादेशादशारात्रमतः परम् ॥ १३ ॥

13. If a boy who has not yet cut his teeth dies, purification is immediate; before tonsure, one night, it is said; before the investiture with the thread, three nights; and afterwards, ten nights.

आजन्मनस्तु चौलान्तं यत्र कन्या विपद्यते ।
सद्यः शौचं भवेत्तत्र सर्ववर्णेषु नित्यशः ॥ १४ ॥
ततो वागदानपर्यन्तं यावदैकाहमेव हि ।
अतः परं प्रवृद्धानां त्रिरात्रमिति निश्चयः ॥ १५ ॥
वाकप्रदाने कृते त्वं श्वेयं चौभयतस्त्यहम् ।
पितुर्वरस्य च ततो दक्षानां भर्तुरेष हि ॥ १६ ॥

14-16. If a girl dies between birth and tonsure, purification is immediate, in all the castes alike;

¹ Cousins up to the seventh, on the male line,—all males and unmarried females.
² Do. fourteenth do. do.
³ Do. forty-second do. do.

Up to betrothal a single day, and from that to old age three nights are authoritative;

If after the betrothal ceremony three days for both families, it should be understood; if after marriage, only the husband's family.

षण्मासाभ्यन्तरे यावद्गर्भस्त्रावा भवेद्यदि ।
तदा माससमैस्तासां दिवसैः शुद्धिरिष्यते ॥ १७ ॥
अत ऊर्ध्वं स्वजात्युक्तमाशौचं तासु विद्यते ।
सद्यः शौचं सपिण्डानां गर्भस्य पतने सति ॥ १८ ॥

17-18. If the embryo dies before sixth month; in as many days as the embryo lived months, purity is regained

After this the women are polluted, according to the caste. If the embryo dies, purification of the Sapiṇḍa relatives is immediate.

सर्वेषामेव वर्णानां सूतके मृतकेऽपि वा ।
दशाहाच्छुद्धिरित्येष कलै शाश्वस्य निश्चयः ॥ १९ ॥

19. During the Kali Age—it is authoritatively declared in the Śāstras—ten days' purification for all the castes, after births and deaths.

आशीर्वादं देवपूजां प्रत्युत्थानाभिवन्दनम् ।
पर्यङ्के शयनं स्पर्शं न कुर्यान्मृतसूतके ॥ २० ॥
सन्ध्या दानं जपं होमं स्वाध्यायं पितृतर्पणम् ।
ब्रह्मभोज्यं ब्रतं नैव कर्तव्यं मृतसूतके ॥ २१ ॥
नित्यं नैमित्तिकं काम्यं सूतके यः समाचरेत् ।
तस्य पूर्वकृतं नित्यादिकं कर्म विनश्यति ॥ २२ ॥

20-22. Blessing the worship of the Shining Ones, reception of guests, salutation, lying on a bed, and touching others should not be done during the death pollution.

Sandhyā prayers, giving, reciting, fire-offering, religious study, offering to the forefathers, feeding of Brāhmaṇas and the observance of vows should not be done during the death pollution.

He who during pollution performs the daily, the occasional and the specially desired ceremonies—of him the regular and other ceremonies already done are lost.

व्रतिनो मन्त्रपूतस्य साग्रिकस्य द्विजस्य च ।
ब्रह्मनिष्टस्य यतिनो न हि राज्ञां च सूतकम् ॥ २३ ॥

23. For one observing vows, engaged in mantras or in fire-offerings, or a twice-born intent upon Brāhmaṇa, an ascetic or a king there is verily no pollution.

विवाहोत्सवयष्ठेषु जाते च मृतसूतके ।
तस्य पूर्वकृतं चान्नं भोज्यं तन्मनुरब्रवीत् ॥ २४ ॥

सूतके यस्तु गृह्णाति तदक्षानान्न दोषभाक् ।
 दाता दोषमवाप्नोति याचकाय ददमपि ॥ २५ ॥
 प्रच्छाद्य सूतकं यस्तु ददात्यन्नं द्विजाय च ।
 शात्वा गृह्णन्ति ये विग्रा दोषभाजल्ल एव हि ॥ २६ ॥

24-26. Food prepared before marriage festivals and sacrifices, and before the pollution by birth or death, can be eaten ; so Manu declared.

Whoever, during pollution, accepts through ignorance, suffers no evil, but the giver even though it be to a mendicant that he gives, suffers evil.

Whoever, hiding his pollution, gives food to a twice-born, and the Brahmin who knowing it, accepts it,—are both subjected to suffering.

तस्मात्सूतकशुद्धयर्थं पितुः कुर्यात्सपिण्डनम् ।
 ततः पितृगणैः सार्धं पितृलोकं स गच्छति ॥ २७ ॥

27. Therefore, for the purifying from pollution, one should perform the Sapindā ceremony for the father, who then goes to the world of the forefathers to join the multitudes of forefathers.

द्वादशाहे त्रिपक्षे वा षण्मासे वत्सरेऽपि वा ।
 सपिण्डीकरणं प्रोक्तं मुनिभिस्तत्त्वदशिंभिः ॥ २८ ॥
 मया तु प्रोच्यते ताथ्यं शाश्वतधर्मानुसारतः ।
 चतुर्णामेव वर्णानां द्वादशाहे सपिण्डनम् ॥ २९ ॥
 आनन्द्यात्कलिधर्माणां पुंसां चैवायुषः क्षयात् ।
 अस्थिरत्वाच्छुरीरस्य द्वादशाहे प्रशस्यते ॥ ३० ॥

28-30. The truth-knowing sages have declared that the Sapindā ceremony should be on the twelfth day, the third fortnight, the sixth month or at the end of the year.

But I say, O Tarkṣya, following the scriptural ordinances, that for the four castes the Sapindā should be on the twelfth day.

The twelfth day is preferable because of the endless variety of conditions in the Kali Age, and because of the shortened life of men, and the impermanence of the body.

व्रतबन्धोत्सवादीनि व्रतस्योद्यापनानि च ।
 विवाहादि भवेन्नैव मृते च गृहमेघिनि ॥ ३१ ॥
 मिश्रुभिंक्षां न गृह्णाति हन्तकारो न गृह्णते ।
 नित्यं नैमित्तिकं लुप्ये द्यावत्पिण्डं न मेलितम् ॥ ३२ ॥
 कर्मलोपात्रत्यव्याधां भवेत्तस्यात्सपिण्डनम् ।
 निरग्निकः साग्रिको वा द्वादशाहे समाचरेत् ॥ ३३ ॥

31-33. If a Brāhmaṇa house-holder dies, then investiture with the sacred thread, the fulfilment of vows, marriage and other ceremonies should not be done.

Until the Sapiṇḍa has been performed the mendicant should not accept alms; and guest-offerings should not be accepted. The daily and the occasional ceremonies should be discontinued.

By the omission of rites sinfulness arises; therefore one should perform the Sapiṇḍa ceremony on the twelfth day, whether he be without fire or with fire.

यत्कलं सर्वतीर्थेषु सर्वयज्ञेषु यत्कलम् ।
तत्कलं समवाप्नोति द्वादशाहे सपिण्डनात् ॥ ३४ ॥

34. The fruit which accrues from visiting all the sacred bathing-places; the fruit which accrues from performing all sacrifices: that fruit is obtained by doing the Sapiṇḍa ceremony on the twelfth day.

अतः ज्ञात्वा मृतस्थाने गोपयेनापलेपिते ।
शास्त्रोक्तेन विधानेन सपिण्डी कारयेत्सुतः ॥ ३५ ॥

35. Hence, having bathed, and having cleaned with cow-dung the place of death, the son should perform the Sapiṇḍa ceremony, as laid down in the scriptures.

पाद्याद्यर्चमनीयादैर्विश्वेदेवांश्च पूजयेत् ।
कौपिन्ने विकिरं दत्त्वा पुनराप उपस्पृशेत् ॥ ३६ ॥
दधात्पितामहादीनां श्रीनिपिङ्गांश्च यथाक्रमम् ।
चतुर्द्वार्करूपाणां चतुर्थं मृतकस्य च ॥ ३७ ॥
चन्दनैस्तुलसीपत्रैषूर्धैः दीपैः सुभाजनैः ।
मुखवासैः सुवर्खेश्च दक्षिणाभिश्च पूजयेत् ॥ ३८ ॥
प्रेतपिण्डं त्रिथा कृत्वा सुवर्णस्य शलाकया ।
पितामहादिपिण्डेषु मेलयेत्तं पृथक्पृथक् ॥ ३९ ॥

36-39. Then he should worship the world-deities with foot-water, oblations,¹ and āchamana.² Next, having given rice-balls to other departed ones, he should sip water.

He should offer three rice-balls in order to his grandfather and others, in the forms of Vasu, Rudra and Arka, and the fourth rice-ball to the dead.

He should worship with sandal-paste, leaves of the holy basil, incenses, lamps, agreeable foods, mouth-scents, good cloths and presents.

Having divided the rice-ball for the departed into three parts with a thin bar of gold, he should mix them severally with the three rice-balls given to the grandfather and the others.

पितामहासमं मातुः पितामहसमं पितुः ।
सपिण्डीकरणं कुर्यादिति तात्त्वं मतं मम ॥ ४० ॥

¹ Consisting of rice, darbha grass, and flowers, with water.

² See "Daily Practice of the Hindus" for an account of āchamana.

40. It is my decision, O Tārkṣya, that the Sapiṇḍa ought to be done ; the mother's with the grandmother's and the father's with the grandfather's.

मृते पितरि यस्याथ विद्यते च पितामहः ।
 तेन देयालयः पिण्डा प्रपितामह पूर्वकाः ॥ ४१ ॥
 तेभ्यश्च पैतृकं पिण्डं मेलयेत् विद्याकृतम् ।
 मातर्यग्रे प्रशान्तायां विद्यते च पितामही ॥ ४२ ॥
 तदा मातृकश्राद्धे ऽपि कुर्यात्पैतृकविद्विधिः ।
 यद्वा मयि महालक्ष्म्यां तयोः पिण्डं च मेलयेत् ॥ ४३ ॥

41-43. If the father dies while the grandfather still lives, three rice balls should be offered to the great grandfather and his predecessors.

The father's rice-ball, divided into three parts should be mixed with their rice-balls. If the mother dies before the grandmother—

Then he should perform the mother's Śrāddha in the same way as the father's ; or should mix the rice-ball with both mine and great Lakṣmī's.

अपुष्टायाः लियाः कुर्यात्पतिः सापिण्डनादिकम् ।
 श्वश्रादिभिः सहैवास्याः सपिण्डी करणं भवेत् ॥ ४४ ॥

44. The husband should perform the Sapiṇḍa ceremony for his wife, if she has no son ; he should do the Sapiṇḍa for her along with the mother-in-law and others.

भर्त्रादिभिस्त्रिभिः कार्यं सपिण्डी करणं लियाः ।
 नैतन्मम मतं ताश्यै पत्ना सापिण्डश्वमर्हति ॥ ४५ ॥

45. "The Sapiṇḍa rite for women should be done with that for the husband, his father and grandfather"—that, O Tārkṣya, is not my opinion ; because the wife being already half the body of her husband requires no Sapiṇḍa ceremony with regard to her husband.

एकां चितां समारूढौ दम्पती यदि काशयप ।
 तुणमन्तरतः कृत्वा श्वशुरादेस्तदाचरेत् ॥ ४६ ॥

46. If, O Kāśyapa ! husband and wife ascend the same funeral pyre, then, having put grasses between them, he should perform it with that of the mother-in-law and father-in-law.

एकं पत्रं सुतः कुर्यादौ पिण्डादिकं पितुः ।
 तदूर्ध्वं च प्रकुर्वीत सत्याः छानं पुनश्चरेत् ॥ ४७ ॥

47. Only one son should perform the rites ; first the offering of a rice-ball and other things for the father, and after that, having bathed again, the rite for the mother.

हुताशं या समारूढा दशादाभ्यन्तरे सती ।
 तस्या भर्तु दिने कार्यं शायादानं सपिण्डनम् ॥ ४८ ॥

48. For the woman who has ascended the pyre during the ten days the Sapiṇḍa and the gift of a bed should be done on the same days as those of her husband.

कृत्वा सपिण्डनं ताक्षर्य प्रकुर्यात्पितृतर्पणम् ।
उदाहरेत् स्वत्राकारं वेदमन्त्रैः समन्वितम् ॥ ४९ ॥
अतिथिं भोजयेतश्चाद्यन्तकारं च सर्वदा ।
तेन तृप्यन्ति पितरो मुनयो देवदानवाः ॥ ५० ॥
ग्रासमात्रा भवेद्दिक्षा चतुर्ग्रासं तु पुष्कलम् ।
पुष्कलानि च चत्वारि हन्तकारे विश्रीयते ॥ ५१ ॥

49-51. Having done the Sapiṇḍa, O Tārkṣya, he should make the offering of water to the forefathers. He should utter "Let there be Swadhâ," along with Vaidic mantras.

Afterwards he should always have a guest fed until he says "hanta."¹ By this the forefathers, the sages, the Shining Ones and the Dānavas are pleased.

As much as a mouthful is called "alms," four mouthfuls is "abundance," and four abundances is called "hantakāra."

सपिण्डशां विप्रचरणौ पूजयेद्यन्तनाक्षतैः ।
दानं तस्मै प्रदातव्यमक्षयं तृसिहेतवे ॥ ५२ ॥
वर्षद्वृत्तिं घृतं चानं सुवर्णं रजतं सुगाम् ।
अश्वं गजं रथं भूमिमाचार्याय प्रदापयेत् ॥ ५३ ॥

52-53. During the Sapiṇḍa he should worship the feet of a twice-born with sandal-paste and coloured rice, and make to him a gift, for his continued satisfaction.

He should have maintenance for a year, clarified butter, food, gold, silver, a good cow, a horse, an elephant, a chariot and a plot of ground given to a preceptor.

ततश्च पूजयेन्मन्त्रैः स्वस्तिवाचनपूर्वकम् ।
कुरुकुमाक्षतनैवेद्यैर्ग्रहान्देवीं विनायकम् ॥ ५४ ॥

54. Then he should worship with mantras—after saying "Hail to thee"—the planets, Devī,² and Viṇiyakam³, with saffron, coloured rice and eatables.

आचार्यस्तु ततः कुर्यादभिषेकं समन्त्रकम् ।
बद्ध्वा सूतं करे दद्यात्मन्त्रपूर्तस्तथाऽक्षतान् ॥ ५५ ॥

55. The preceptor should then, with mantras, sprinkle water, and having bound a thread upon the hand, should present the coloured rice also consecrated with mantras.

¹ A benediction which the recipient makes when he has had enough.

² The consort of Siva.

³ Ganesa.

ततश्च भोजयेद्विप्रान्मषान्नैर्विधैः शुभैः ।
 दद्यात्सदक्षिणांस्तेभ्यः सजलाज्ञान्दिषड्घटान् ॥ ५६ ॥
 वायोयुधप्रतोदस्तु दण्डस्तु द्विजभोजनात् ।
 स्पृष्टव्यानन्तरं वर्णेः शुद्धये रंस्ते ततः क्रमात् ॥ ५७ ॥

56-57. Then he should have Brâhmaṇas fed with various pleasant sweetened foods, and he should give them presents, and twelve pots with water and food.

After the feeding of the twice-born, water, a weapon, scales, and a rod should be touched severally by the castes, who are respectively thus purified.

एवं सपिण्डनं कृत्वा क्रियावस्थाणि सन्त्यजेत् ।
 शुक्लाम्बरधरो भूत्वा शश्यादानं प्रदापयेत् ॥ ५८ ॥

58. The Sapiṇḍa ceremony having been thus performed, the cloths worn during the rite should be cast off; and white cloths having been donned, the gift of a bed should be made.

शश्यादानं प्रशंसन्ति सर्वे देवा सचासवाः ।
 तस्माच्छया प्रदातश्च मरणे जीवितेऽपि वा ॥ ५९ ॥
 सारदाहमयौ रम्यां सुचित्रैश्चित्रितां दृढाम् ।
 पद्मसूत्रैर्वितानितां हेमपत्रैरलङ्घताम् ॥ ६० ॥
 हंसतूलीप्रतिच्छक्षां शुभशीर्पोफथानिकाम् ।
 प्रच्छादनपटीयुक्तां पुण्यगन्धैः सुवासिताम् ॥ ६१ ॥
 दिव्यबन्धैः सुबद्धां च सुविशालां सुखप्रदाम् ।
 शश्यामेवंविद्धां कृत्वा हास्तुतीयां यसेद् भुवि ॥ ६२ ॥
 छत्रं दीपालयं रौप्यं चामरासनभाजनम् ।
 भृङ्गारकारकादर्शं पञ्चवर्णवितानकम् ॥ ६४ ॥
 शयनस्य भवेत्किञ्चिद् यथान्यदुपकारकम् ।
 तत्सर्वं परितस्तत्याः स्वे स्वे स्वाने नियोजयेत् ॥ ६३ ॥

59-61. All the Devâs, headed by Indra, extol the gift of a bed. Therefore a bed should be given, during life or else after death.

Made of the choicest wood, delightful, painted in beautiful colours, strong, canopied with silken cloth, ornamented with gold leaves,

Having beautiful pillows stuffed with swans' down, together with a coverlet made fragrant with the scent of flowers,

Well-bound with bright bands, broad and pleasant: such a bed as this being made, it should be placed on the ground covered with cloth.

An umbrella, a row of silver lamps, an oxtail fan, a seat, a vessel, a water-pot, a mirror, and a canopy of five colours,

¹ A high class of superhuman beings.

And all the other accompaniments of the bed he should place round it, in their proper places.

तस्या संशापेद्धैमं हरिं लक्ष्मीसमचितम् ।
सर्वाभरणसंयुक्तमायुधाम्बरसंयुतम् ॥ ६५ ॥
खीणां च क्षयने धृत्वा कज्जलालक्कुड्कुमम् ।
वस्त्रं भूषादिकं यत्त्र सर्वमेव प्रदापयेत् ॥ ६६ ॥

65-66. On it he should have placed a golden Hari, together with Lakṣmī, with all the ornaments, weapons and clothes.

And, in the case of women, having placed them on the bed, he should have the red dye, saffron, clothes, ornaments, and all the other necessary things.

ततो विप्रं सपलीकं गन्धपुण्डरलङ्घतम् ।
कर्णाङ्कुलीयाभरणैः कण्ठसूत्रैश्च काञ्चनैः ॥ ६७ ॥
उष्णीषमुत्तरीयं च शेलकं परिधाय च ।
स्थापयेत्सुखशाय्यायां लक्ष्मीनारायणाग्रतः ॥ ६८ ॥

67-68. Then a Brāhmaṇi, with his wife adorned with fragrances and flowers, with ear and finger ornaments and golden necklaces,

Wearing a turban and an upper cloth and jacket, should be seated by him on the comfortable bed, in front of Lakṣmī and Nārāyaṇa.

कुड्कुमैः पुष्पमालाभिर्हरिं लक्ष्मीं समर्चयेत् ।
पूजयेत्त्रिकपालांश्च ग्रहान्देवां विनायकम् ॥ ६९ ॥
उत्तराभिमुखो भूत्वा शृणुत्वा कुमुमाङ्गलिम् ।
उच्चारयेदिमं मन्त्रं विग्रह्य पुरतः स्थितः ॥ ७० ॥
यथा कृष्ण त्वदीयास्ति शश्या क्षीरोदसागरे ।
तथा भूयादशून्येयं मम जन्मनि जन्मनि ॥ ७१ ॥

69-71. He should worship Hari and Lakṣmī with saffron and flower-garlands, and adore the Guardians of the World, the Planetary Spirits and Viśṇyaka.

Facing north, and holding flowers in his palms, he should pronounce this mantra, standing in front of the Brāhmaṇi :

“Just as, O Kṛiṣṇa, your bed is the ocean full of milk, may this likewise be not empty in my future births.”

एवं पुष्पाङ्गलिं विप्रे प्रतिमायां हरेः क्षिपेत् ।
ततः सोपस्करं शश्यादानं सङ्कल्पपूर्वकम् ॥ ७२ ॥
दद्याद् व्रतोपदेष्टे च गुरवे ब्रह्मवादिने ।
गृहाण ब्राह्मणैः त्वं कौं ददातीति कीर्तयन् ॥ ७३ ॥
आन्दोलयेद्विजं लक्ष्मीं हरिं च शयने स्थितम् ।
ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्जयेत् ॥ ७४ ॥

72-74. Thus he should place the handful of flowers before the Brāhmaṇiṇ and the image of Hari, and then the bed-gift with its accompaniments, according to the rite.

He should give it to him who observes vows, is a teacher, and tells about Brāhmaṇiṇ, and say, "O Brāhmaṇiṇ, receive these. How seldom does any one so give ! "

He should rock the twice-born and Lakṣmī and Hari, seated on the bed, and then, having walked round and bowed, give them leave. *

सर्वोपकरणैर्युक्तं यदद्यादतिसुन्दरम् ।

शश्यायां सुखसुप्त्यर्थं गृहं च विभवे सति ॥ ७५ ॥

75. If he is rich he should give a very beautiful house, furnished with all the necessaries, so that he may sleep happily on the bed.

जीवमानः स्वहस्तेन यदि शश्यां ददाति यः ।

तज्जीवता वृथात्सर्गं पर्वणीषु समाचरेत् ॥ ७६ ॥

76. If a living man makes with his own hand the gift of a bed, there should be performed, while he is still living, on full moon day the dedication of a bull.

इयमेकस्य दातया बहुनां न कदाचन ।

सा विभक्ता च विकीर्ता दातारं पातयत्यधः ॥ ७७ ॥

77. This bed should be given to one only, and never to several. Divided or sold it drags down the giver.

पात्रे प्रदाय शश्यं वाञ्छितं फलमामुयात् ।

पिता च दाता तनयः परत्रेह च मोदते ॥ ७८ ॥

78. Having given a bed to a deserving person, he may obtain the fruit of his desires. The father, and the son giving it, rejoices here and hereafter.

पुरन्दरगृहे दिव्ये सूर्यपुत्रालयेऽपि च ।

उपतिष्ठेन सन्देहः शश्यादानप्रभावतः ॥ ७९ ॥

विमानवरमारुढः सेव्यमानोऽस्तरो गणैः ।

आभूतसम्मूळं यावत्तिष्ठन्यातङ्गुचर्जितः ॥ ८० ॥

79-80. At the celestial house of Indra, and at the abode of Yama, he will arrive without doubt through the potency of the gift of a bed.

He will reside there free from trouble, seated in the best of chariots, waited upon by numbers of celestial damsels, until the coming of the deluge.

सर्वतीर्थेषु यत्पुण्यं सर्वपर्वदिनेषु च ।

तेभ्यश्चाप्यधिकं पुण्यं शश्यादानोऽन्धवं भवेत् ॥ ८१ ॥

81. The merit from all the sacred bathing places, and on all the days of the changes of the moon : even superior to these is the merit arising from the gift of a bed.

एवं दत्वा सुतः शश्यां पददानं प्रदापयेत् ।
 तच्छुगुष्व मयाल्यातं यथावत्कथयामि ते ॥ ८२ ॥
 छत्रोपानहवस्त्राणि मुद्रिका च कमण्डलुः ।
 आसनं पञ्चपात्राणि पदं सप्तविधं स्मृतम् ॥ ८३ ॥
 दण्डेन ताप्तपत्रेण हामानैभर्मोजनैरपि ।
 अर्ध्ययशोपतीश्च पदं सम्पूर्णतां ब्रजेत् ॥ ८४ ॥
 ब्रयोदशतदानीत्थं यथा शक्त्या विधाय च ।
 ब्रयोदशोभ्यो विप्रेभ्यः प्रदद्याद् द्वादशोऽहनि ॥ ८५ ॥
 अनेन पददानेन धार्मिका यान्ति सद्गतिम् ।
 यममार्गगतानां च पददानं सुखप्रदम् ॥ ८६ ॥

82-86. Having thus made the gift of a bed, the son should have *Padadâna* given. Listen to my words, and I will tell you the method of it.

An umbrella, shoes, clothes, a signet ring, a water-pot, a seat, a set of five vessels—are called the seven kinds of padas.

This pada becomes complete with a staff, a copper vessel, uncooked rice, foods, valueables, and sacred threads.

Having, according to his means, obtained these thirteen padas he should give them to thirteen Brâhmaṇis on the twelfth day.

By this *padadâna* the righteous go to a good condition, and this *padadâna* gives happiness to those who have gone on the way of Yama.

आतपस्तत्र वै रौद्रो दहाते येन मानवः ।
 छत्रदानेन सुच्छाया जायते तस्य मूर्धनि ॥ ८७ ॥
 अतिकण्टकसङ्कीर्णे यमलोकस्य वर्तमनि ।
 अश्वारूढाश्च ते यान्ति ददते यद्युपानहौ ॥ ८८ ॥
 शीतोष्णवातदुःखानि तत्र घोराणि खेच्चर ।
 वस्त्रदानप्रभावेण सुखं निस्तरते पथि ॥ ८९ ॥
 यमदूना महारौद्राः करालाः कृष्णपिङ्कलाः ।
 न पीडयन्ति तं मार्गं मुद्रिकायाः प्रदानतः ॥ ९० ॥
 बहुघर्मसमाकीर्णे निर्वाते तेऽयवर्जिते ।
 कमण्डलुप्रदानेन तृष्णितः पिबते जलम् ॥ ९१ ॥
 मृतोद्देशोन यो दद्यादुदपात्रं च ताप्त्रजम् ।
 प्रपादानसहस्रस्य यत्कलं सोऽश्वुते ध्रुवम् ॥ ९२ ॥
 आसने भाजने चैव दत्ते सम्यग्द्वजातये ।
 सुखेन भुङ्क्ते पाथेयं पथि गच्छन् शनैः शनैः ॥ ९३ ॥

87-93. There is there intense heat, by which the man is scorched, but the gift of an umbrella makes pleasant shade above his head ;

And on the path in the world of Yama, full of great thorns, those who gave shoes go riding horses.

The miseries of cold and heat and wind are dreadful there, O Bird, but by the power of the gift of clothes he goes happily along the way.

The messengers of Yama, very terrible, fierce and brown-black, do not trouble on the road him who made the gift of a signet ring. . .

It is enveloped in great heat, is windless and without water; through the gift of a water pot he, when thirsty, drinks water.

Who, for the dead, gives a water-vessel made of copper, certainly enjoys the fruit which is obtained by thousands of gifts of wells.

Through properly giving to a twice-born a seat and a vessel, leisurely going on the path he comfortably enjoys his provisions.

एवं सपिण्डनेदिने दत्त्वा दानं विभानतः ।
बहून्सम्मेयद्विग्रान्यः श्वपाकादिकानपि ॥ १४ ॥
ततः सपिण्डमादूर्च्छमर्वाकसंवत्सरादपि ।
प्रतिमासं प्रदाताच्यो जलकुम्भः सपिण्डकः ॥ १५ ॥

94-95. Having thus given, on the day of the *Sapiṇḍa* ceremony, this gift, as prescribed, he should have many Brāhmaṇas fed, also chāndalās and other outcasts.

Then, after the *Sapiṇḍa* and before the annual ceremony, a water-pot with rice-balls should be given every month.

कृतस्य करणं नास्ति प्रेतकार्याहृते खग ।
प्रेतार्थं तु पुनः कुर्यादक्षय्यतृप्तिहेतवे ॥ १६ ॥

96. There is no re-doing of what is done excepting the rites for the departed,¹ O Bird ; but, for the sake of the departed it may be done again, as a means of unfading satisfaction.

अतो विशेषं वश्यामि मासिकस्याब्दिकस्य च ।
पाक्षकस्य विशेषं च विशेषं तिथिषु मृते ॥ १७ ॥
पौर्णमास्यां मृतो यस्तु चतुर्थी तस्य ऊनिका ।
चतुर्थीं तु मृतो यस्तु नवमी तस्य ऊनिका ॥ १८ ॥
नवम्यां तु मृतो यस्तु रिक्ता तस्य चतुर्दशी ।
इत्येवं पाक्षिकं थाद्यं कुर्याद्विंशतिमे दिने ॥ १९ ॥

97-99. Now I shall tell you the rules concerning the monthly, the annual and the fortnightly ceremonies, and of dying on lunar days.

¹ If other ceremonies have been badly done they may not be re-performed ; but this may.

If one dies at the full moon his rites fall on the fourth day. If one dies on the fourth day his rites fall on the ninth.

If one dies on the ninth day, his day is the fourteenth. In these cases one should perform the fortnightly Śrāddha on the twentieth day.

एक एव यदा मासः संक्रान्तिद्वयसंयुतः ।

मासद्वयगतं श्राद्धं मलमासे हि शस्यते ॥ १०० ॥

एकसिन्मासि मासौ द्वौ यदि स्यातां तथोद्दीयोः ।

तावेव पक्षौ ता एव तिथयस्त्रिंशदेव हि ॥ १०१ ॥

तिथर्थे प्रथमे पूर्वो द्वितीयेर्थे तदुत्तरः ।

मासाविति बुधैश्चन्यौ मलमासस्य मध्यगौ ॥ १०२ ॥

असंक्रान्ते च कर्तव्यं सपिण्डीकरणं स्वग ।

तथैव मासिकं श्राद्धं वार्षिकं प्रथमं तथा ॥ १०३ ॥

संवत्सरश्च मध्ये तु यदि स्यादधिमासकः ।

तदा त्रयोदशे मासि क्रिया प्रेतस्य वार्षिकी ॥ १०४ ॥

पिण्डवर्ज्यमसंक्रान्ते संक्रान्ते पिण्डसंयुतम् ।

प्रतिसंवत्सरं श्राद्धमेवं मासद्वयेऽपि च ॥ १०५ ॥

100-105. When in one month [Kṣayamāsa] two saṅkrāntis occur, in the irregular month, the month being double, the Śrāddha is not performed.¹

When there are two months in one month, of those two, the two fortnights and the thirty days are the same [both must be performed.]

For the first half day take the former [the dark]; for the second half,

1. 'The ceremonies are performed according to the lunar months, but there are to be only twelve of the monthly ones in a year. Astrological calculations are done with solar months. Hence there is an intercalary month of 30 days every three years. The saṅkrānti is a solar month, the passing of the sun through one zodiacal constellation. The difference of solar and lunar months is about 11 days in the year; hence an additional irregular month occurs once in 27 months. In this long month, the malamasa, or irregular portion, is the first half, while the second half is regular. The kṣaya-māsa is a name for a month which occurs every 149th year, in which there is no saṅkrānti,—thus there are only 12 months in that year, not 13, although it is a year of intercalary month. In this case the intercalary is added and treated as such, but the regular month is dropped. It is November, December, January or February which is thus dropped, but the intercalary is always associated with one of the other eight. The month preceding the month which is dropped has its two fortnights taken as belonging to the regular and the dropped month respectively. If a man dies in the second fortnight in this case the annual ceremony belongs to the month which was dropped. If, on the other hand, a man has died and his month is dropped the preceding month is taken for the annual Śrāddha. If a man dies in the adigmāsa, then his annual Śrāddha must be done in the dark half on the same day on which he died; if his death occurred during the first half of the day, and on the same day in the bright half if he died during the second half of the day.'

the latter. Thus are understood by the wise the two months which are in the irregular month.

The Sapiṇḍa ceremony, O bird, should be done when there is no sankrānta ; similarly the monthly and the first annual Śrāddhas.

If there is an additional month in the middle of a year, then in the thirteenth month the annual ceremony for the departed occurs.

When there is no sankrānta, rice-balls are not used ; when there is sankrānta, rice-balls are proper. Thus the annual Śrāddha should be done in both months.

एवं संवत्सरे पूर्णे वार्षिकं श्राद्धमाचरेत् ।
तस्मिन्नपि विशेषेण भोजनीया द्विजातयः ॥ १०६ ॥

106. Thus, at the end of the first year one should perform the annual Śrāddha, and in that, in addition, the twice-born should be fed.

कुर्यात्संवत्सरादूर्ध्वं श्राद्धे पिण्डत्रयं सदा ।
एकोद्दिष्टं न कर्तव्यं तेन स्यात्पितृघातकः ॥ १०७ ॥
तीर्थश्राद्धं गयाश्राद्धं गजच्छायं च पैतृकम् ।
अब्दमध्ये न कुर्वीत ग्रहणे न युगादिषु ॥ १०८ ॥
यदा पुत्रेण वै कार्यं गयाश्राद्धं खगेश्वर ।
तदा संवत्सरादूर्ध्वं कर्तव्यं पितृभक्तिः ॥ १०९ ॥
गयाश्राद्धात्रमुच्यन्ते पितरो भवसागरात् ।
गदाधरानुग्रहेण ते यान्ति परमां गतिम् ॥ ११० ॥

107-110. After a year one should always offer three rice-balls at the Śrāddha. The ceremony for one only should not be done ; by it one becomes the destroyer of his forefathers.

The Śrāddha at a sacred bathing-place, the Śrāddha at Gayā, the Gajachchhayam, for the fathers--these he should not do during the year, nor at eclipses, nor on yuga days.

If the son performs the Śrāddha at Gayā, O Lord of Birds, it should be done after a year, with devotion to the forefathers.

The forefathers are freed from the ocean of existence by the Śrāddha at Gayā, and, by favour of the Viṣṇu, they go to the supreme state.

तुलसी मञ्जरीभिश्च पूजयेद्विष्णुपादुकाम् ।
तस्यालवादितीर्थेषु पिण्डान्दद्याद्यथाक्रमम् ॥ १११ ॥
उद्धरेत्सप्तगोत्राणि कुलमेकोत्तरं शतम् ।
शमीपत्रप्रमाणेन पिण्डं दद्याद्याशिरे ॥ ११२ ॥

गयामुपेत्य यः थाद्धं करोति कुलनन्दनः ।
सफलं तस्य तज्जन्म जायते पितृतुष्टिदम् ॥ ११३ ॥

111-113. He should worship the feet of Viṣṇu with the shoots of the holy basil, and in proper order offer rice-balls round them.

He who offers, on the head of Gayā, a rice-ball of the size of even a śamī leaf helps over seven clans and one hundred and one families.

He who, delighting the family, having gone to Gayā, performs the Śrāḍḍha and gives satisfaction to the forefathers, his life is fruitful.

थ्रयते चापि पितृभिर्गीता गाशा खगेश्वर ।
इश्वाकोर्मनु पुत्रस्य कलापोपवने सुरैः ॥ ११४ ॥
अपि नस्ते भविष्यन्ति कुले सन्मार्गशीलिनः ।
गयामुपेत्य ये पिण्डान्दास्यन्त्यस्ताकमादरात् ॥ ११५ ॥

114-115. O Lord of birds, the forefathers hear a song sung by the Holy Ones in Kalāpa, the garden of Ikṣvāku, the son of Manu :—

“Are there none in your family, treading the good path, who, having gone to Gayā, will offer us rice-balls, with devotion ?”

एवमामुष्मिकों तार्ष्य यः करोति क्रियां सुतः ।
स स्यात्सुखी भवेन्मुक्तः कौशिकस्यात्मजा यथा ॥ ११६ ॥
भरद्वाजात्मजाः सप्त भुक्त्वा जन्मपरंपराम् ।
कृत्वापि गोवधं तार्ष्य मुक्ताः पितृप्रसादतः ॥ ११७ ॥
सप्तव्याधा दशाण्युपु मृगाः कालञ्जुरे गिरैः ।
चक्रवाकाः शरद्वीपे हंसाः सरसि मानसे ॥ ११८ ॥
तेऽपि जानाः कुरुक्षेत्रे ब्राह्मणा वेदपारगाः ।
पितृभक्त्या च ते सर्वे गता मुक्तिं द्विजात्मजाः ॥ ११९ ॥

116-119. The son who thus performs the rites for the other world, O Tārkṣya, is happy and becomes liberated, like the son of Kauśika.

The seven sons of Bharadwāja, having experienced a series of births, were liberated by the favour of the forefathers, O Tārkṣya, although they killed a cow.

The seven hunters in the country of Daśārṇas; the deer on the mountain of Kālinjira; the Chakravaka birds in Saradvipa; and the swans in the Mānasa lake

Were born as Brāhmaṇis learned in the Vedas, on the field of the Kurns, and all these sons of the twice-born attained liberation through devotion to the forefathers.

तस्मात्सर्वग्रथनेन पितृभक्तो भवेन्नरः ।
इहलोके परे वापि पितृभक्त्या सुखी भवेत् ॥ १२० ॥

120. Therefore a man should make every effort in devotion to the forefathers, for by devotion to the forefathers he becomes happy either in this or the other world.

एतत्ताक्षर्य मया ख्यातं सर्वमेवौर्ध्वदेहिकम् ।
पुत्रवाच्छप्रदं पुण्यं पितुर्मुक्तिप्रदायकम् ॥ १२१ ॥

121. Thus I have told you, O Tārkṣya, all the ceremonies, concerning the deceased, giving merit to and satisfying the desires of the son, and giving liberation to the forefathers.

निर्धनोऽपि नरः कश्चिद् यः श्रृणोति कथामिमाम् ।
सोऽपि पापविनिर्मुक्तो दानस्य फलमान्त्यात् ॥ १२२ ॥

122. Any man who is poor, but hears this account, even he, absolved from sins, obtains the fruit of gifts.

विधिनां कुरुते यस्तु श्राद्धं दानं मयोदितम् ।
श्रण्याद्वाहुर्दं चापि श्रणु तस्यापि यत्कलम् ॥ १२३ ॥
पिता ददाति सत्युजान् गोधनाति पितामहः ।
धनदाता भवेत्सोऽपि यस्तस्य प्रपितामहः ॥ १२४ ॥
दद्याद्विपुलमन्नाद्यं वृद्धस्तु प्रपितामहः ।
तृपाः श्राद्धेन ते सर्वे दत्त्वा पुत्रस्य वाञ्छितम् ॥ १२५ ॥
गच्छन्ति धर्ममार्गेश्च धर्मराजस्य मन्दिरम् ।
तत्र धर्मसभायां ते तिष्ठन्ति परमादरात् ॥ १२६ ॥

123-126. He who performs, according to the rite, the Śrāddha offerings described by me, and also hears the Garuḍa Purāṇa,—listen to the fruit for him :—

The father gives good sons; the grandfather, wealth of cows and his greatgrandfather becomes the giver of riches.

The great-great-grandfather gives foods in abundance: all these, gratified by the Śrāddha, granting the son's desires,

Go on the way of righteousness to the mansion of the King of Justice, and there they remain, highly respected, in the assembly of Righteousness.

सूत उचाच ।

एवं श्री विष्णुना प्रोक्तमैर्ध्वदानसमुद्घवम् ।
भुत्वा माहात्म्यमतुलं गरुडो हर्षमागतः ॥ १२७ ॥

127. Sūta said: Having heard the result of the after-death gifts and their mighty greatness, thus declared by the Blessed Viṣṇu, Garuḍa went into raptures.

इति श्रीगरुडपुराणे सारोद्धारे सपिण्डादिसर्वकर्म निरूपणं नाम
अयोदशोऽध्यायः ॥ १३ ॥

CHAPTER XIV.

An Account of the City of the King of Justice.

गरुड उवाच ।

यमलोकः कियन्मात्रः कीहृषः केन निर्मितः ।
सभा च कीहृषी तस्यां धर्म आस्ते च कैः सह ॥ १ ॥
ये धर्ममार्गंच्छन्ति धर्मिका धर्ममन्दिरम् ।
तान्धर्मानपि मार्गांश्च ममाल्याहि दयानिधे ॥ २ ॥

1-2. Garuda said: what is the extent of the world of Yama ?
What is it like ? By whom was it made ? What is the assembly like, and with whom does Justice reside ?

The righteous go by righteous ways to the mansion of Justice ; tell me about those righteous ones and the ways, O Treasure-house of Compassion.

श्री भगवानुवाच ।

शृणु तार्थं प्रवक्ष्यामि यद्गम्यं नारदादिभिः ।
तद्धर्मनगरं दिव्यं महापुण्येरवाप्यते ॥ ३ ॥
याम्यनैऋत्योर्मध्ये पुरं वैवस्वतस्य यत् ।
सर्ववज्रमयं दिव्यमभेदं तत्सुराल्सुरैः ॥ ४ ॥
चतुरस्त्रं चतुर्द्वारमुच्चप्राकारवेष्टितम् ।
योजनानां सहस्रं हि प्रमाणेन तदुच्यते ॥ ५ ॥

3-5. The Blessed Lord said: Listen, O Târksya, I will tell you about that shining city of Justice, which is accessible to Nârada and others and is reached by the very meritorious.

Between the south and south-west is the city of the son of Vivaswata, all built of diamonds, resplendent, impregnable by Holy Ones or Demons.

It is declared to be four-angled, with four gateways, surrounded by high ramparts and measuring a thousand yojanas.

तस्मिन्पुरेऽस्ति सुभगं चित्रगुप्तस्य मन्दिरम् ।
पञ्चविंशतिसङ्ख्याकैर्योजनैर्विस्तृतायतम् ॥ ६ ॥
दशोच्छित्रं महादिव्यं लोहप्राकारवेष्टितम् ।
प्रतोलीशतसञ्चारं पताकाघजभूषितम् ॥ ७ ॥
विमानगणसङ्कोर्णं गीतवादित्रनादितम् ।
चित्रितं चित्रकुशलैर्निर्मितं देवशिलिपिभिः ॥ ८ ॥
उद्यानोपवनैररथं नाना विहगकूजितम् ।
गन्धवरेष्वसरोभिश्च समन्तात्परिवारितम् ॥ ९ ॥

6-9. In that city is the very lovely dwelling of Chitragupta, which extends to the number of twenty-five yojanas,

Surrounded with shining ramparts of iron, up to ten [yojanas] heights, with hundreds of streets decorated with flags and banners,

Abounding in chariots, resounding with songs and music, decorated by skilful painters and constructed by divine architects,

Beautiful with gardens and parks, and sounding with the songs of various birds ; habited in every part by celestial damsels and choristers.

तत्सभायां चित्रगुप्तः स्वासने परमाद्भुते ।
 संस्थितो गणयेदायुर्मानुषाणां यथातथम् ॥ १० ॥
 न मुहूर्ति कथञ्चित्स सुहृते दुष्कृतेऽपि वा ।
 यद्योन्मापाजितं कर्म शुभं वा यदि वाशुभम् ॥ ११ ॥
 तत्सर्वं भुज्यते तत्र चित्रगुप्तस्य शासनात् ।
 चित्रगुप्तालयात्राच्यां ज्वरस्यात्सि महागृहम् ॥ १२ ॥
 दक्षिणस्यां च शूलस्य लूताविस्फोटयोत्तथा ।
 पश्चिमे कालपाशः स्यादज्ञीर्णस्यारुचेत्तथा ॥ १३ ॥
 उदीच्यां राजरोगोऽस्ति पाण्डुरोगस्तथैव च ।
 ऐशान्यां तु दिग्ग्रीतिः स्यादाप्नेयामत्ति मूर्छना ॥ १४ ॥
 अतिसारो नैऋते तु वायव्यां शीतदाहकौ ।
 एवमादिभिरन्यैश्च व्यादिभिः परिचारितः ॥ १५ ॥

10-15. Chitragupta, seated on his most wonderful throne in that assembly, considers the lives of men individually.

He is never mistaken in distinguishing between good and evil deeds, or by whom good or evil deeds have been done—

And by order of Chitragupta he experiences all of them there. To the east of the abode of Chitragupta is the great house of Fever.

To the south are those of Rheumatism and skin diseases, and small-pox likewise. To the west are those of the Snare of Death, Dyspepsia, and Biliousness also.

To the north there is consumption and Jaundice likewise ; to the north-west, Headache ; to the south-east, Syncope.

To the south-west, is Dysentery ; to the north-west cold and heat--with these and other diseases it is surrounded.

लिखते चित्रगुप्तस्तु मानुषाणां शुभाशुभम् ।
 चित्रगुप्तालयादग्रे योजनानां च विंशतिः ॥ १६ ॥
 पुरमन्त्रे महादिव्यं धर्मराजस्य मन्दिरम् ।
 अस्ति रत्नमयं दिव्यं विद्युज्ज्वालार्कवर्चसम् ॥ १७ ॥

द्विशतं योजनानां च विस्तारायामतः स्फुटम् ।
 पञ्चाशश्च प्रमाणेन योजनानां समुच्छृतम् ॥ १८ ॥
 धूतं स्तम्भसहस्रैऽच वैदूर्यपरिमण्डितम् ।
 काञ्चनालङ्घतं नानाहर्यप्रासादसङ्कुलम् ॥ १९ ॥
 शारदाप्रनिभं रुक्मकलशैः सुमनोहरम् ।
 चित्रस्फटिकसोपानं वज्रकुष्ठिमशोभितम् ॥ २० ॥
 मुक्ताजालगवाक्षं च पताकाध्वजभूषितम् ।
 घण्टानकलिनादाद्वयं हेमतोरणामण्डितम् ॥ २१ ॥
 नानाइचर्यमयं स्वर्णो कपाटशतसङ्कुलम् ।
 नानाद्रमलतागुर्मैर्निष्कण्ठैः सुविराजितम् ॥ २२ ॥
 एवमादिभिरत्यैऽच भूषणैर्भूषितं सदा ।
 आत्मयोगप्रभावैऽच निर्मितं विश्वकर्मणा ॥ २३ ॥

16-23. Chitragupta records the good and evil of men. Twenty yojanas before the abode of Chitragupta,

In the middle of the city, is the very resplendent mansion of the king of justice. It is shining with jewels, and splendid like lighting, flame and the sun.

It is certainly two hundred yojanas in extent, and measures fifty yojanas in height.

It is supported by thousands of pillars, decorated with emeralds, ornamented with gold, and is full of palaces and mansions,

Pleasing to the mind with cupolas of the splendour of the autumnal sky ; with beautiful crystal stairways and walls beautified with diamonds.

And with windows of strings of pearls, decorated with flags and banners ; rich with the sounds of bells and drums ; and embellished with golden fringes,

Filled with various wonders ; with hundreds of golden doors ; beautiful with trees, plants and creepers without thorns.

With these and other embellishments decorated always -- it was created by the architect of the Universe by the power of his own Yoga.

तस्मिन्नस्ति सभा दिव्या शतयोजनमायता ।
 अर्कप्रकाशान्नाजिष्णुः सर्वतः कामरूपिणी ॥ २४ ॥
 नातिशीतानि चात्युष्णा मनसोऽस्यन्तहर्षिणी ।
 न शोको न जरा तस्यां भ्रुतिपासेन चाप्रियम् ॥ २५ ॥
 सर्वे कामाः खिता यस्यां ये दिव्या ये च मानुषाः ।
 रसवच्च प्रभूतं च भश्य भेद्यं च सर्वशः ॥ २६ ॥
 रसवन्ति च तोयानि शीतान्युष्णानि चैव हि ।
 पुण्याः शब्दादयस्तस्यां नित्यं कामफलद्रमाः ॥ २७ ॥

असम्बाधा च सा तार्थरम्या कामागमा सभा ।
दीर्घकालं तपस्तस्वा निर्मिता विश्वकर्मणा ॥ २८ ॥

24-28. In that there is a divine assembly place which is a thousand yojanas in extent, splendid like the sun, full of light, and in every way satisfying ;¹

With no extreme heat and no extreme cold; most ravishing to the mind, with no sorrows and no old age there, and no trouble of hunger and thirst.

All there are in a condition of happiness, whether they be human or divine; the eatables are tasteful and plentiful, and enjoyable in every way.

The water, both hot and cold, are sweet; the sounds and other things there are pleasant; and trees always bear the fruit desired.

That assembly, O Tārkṣya, has no bondage, is enchanting, is a fulfiller of desires, and was created by the Architect of the Universe by doing tapas² for a long time.

तामुग्रतपसो यन्ति सुव्रताः सत्यवादिनः ।
शान्ताः सन्न्यासिनः सिद्धाः पूताः पूतेन कर्मणा ॥ २९ ॥
सर्वे भास्वरदेहास्तेऽलङ्कृता विरजाम्बराः ।
स्वकृतैः कर्मभिः पुण्येस्तत्र तिष्ठन्ति भूषिताः ॥ ३० ॥

29-30. Those who have done great tapas, are of good vows, truth-speaking, tranquil, renouncing, accomplished, and purified by good actions go there.

All there have bodies of light, and are adorned with shining garments, and remain there ornamented with their own meritorious actions.

तस्यां स धर्मो भगवानासनेऽनुपमे शुभे ।
दशयोजनवित्तीर्णे सर्वरत्नैः सुमणिते ॥ ३१ ॥
उपविष्टः सतां श्रेष्ठश्चत्रशोभितमस्तकः ।
कुण्डलालङ्कृतः श्रीमान्महामुकुटमणितः ॥ ३२ ॥
सर्वालङ्कारसंयुक्तो नीलमेघसमप्रभः ।
वालव्यजनहस्ताभिरप्सरोभिश्च वीजितः ॥ ३३ ॥

31-33. There the Lord of Justice, on a throne pure and incomparable, ten yojanas in extent, bedecked with all kinds of jewels—

Sits, the Best of the Good, his head dignified with the regal umbrella, ornamented with ear-rings, prosperous, made splendid with a large crown.

Adorned with all ornaments, splendid as a blue cloud, and fanned by celestial damsels bearing in their hands fans of hair.

¹ Taking any form desired.

² Meditation with an effort to produce physical effects.

गन्धर्वाणां समूहाश्च सङ्कुशश्चाप्सरोगणाः ।
 गीतवादित्रनृत्यादैः परितः सेवयन्ति तथ् ॥ ३४ ॥
 मृत्युना पाशहस्तेन कालेन च बलीयसा ।
 चित्रगुप्तेन चित्रेण कृतां तेन निषेदितः ॥ ३५ ॥
 पाशदण्डयैरूच्यैर्निर्देशवशवतिभिः ।
 आत्मतुल्यबलैर्नाना सुभट्टैः परिवारितः ॥ ३६ ॥
 अग्निष्वान्ताश्च पितरः सोमपाश्चोष्मपाश्च ये ।
 स्वधावन्तो बर्हिषदा मूर्तिमूर्ताश्च ये खग ॥ ३७ ॥
 अर्यमाद्याः पितृगणा मूर्तिमन्तस्तथापरे ।
 सर्वे ते मुनिभिः सार्थं धर्मराजमुपासते ॥ ३८ ॥
 अत्रिविसिष्टः पुलहो दक्षः क्रतुरथाङ्गिराः ।
 जामदग्न्यो भृगुश्चैव पुलस्यागस्त्य नारदाः ॥ ३९ ॥
 पते चान्ये च बहवः पितृराजसभासदः ।
 न शक्याः परिसङ्घातुं नामभिः कर्मभिस्तथा ॥ ४० ॥

34-40. Multitudes of celestial choristers and numerous groups of celestial damsels, round about, serve him with songs, music and dances.

He is waited up by Mṛityu¹ with a noose in his hand, by kāla¹ still more powerful, and by Chitrangupta, the recorder of fate,

Surrounded by various servants equal to him in prowess, bearing awful nooses and rods, ready to do his bidding,

Who are the Agniṣvātīha, Pitrīs, the Somapās and the Uṣmapās, the powerful Barhiṣads formed and formless, O Bird,

Aryamās and others, hosts of progenitors, and others having forms,—all these wait upon the King of Justice, with the sages :

Atri, Vasishtha, Pulaha, Dakṣa, Kraturatha, Āngiras, Jāmadagnya, and also Bhṛigu, Pulastya, Agastya, Nārada,--

These, and many others in the assembly of the King of Progenitors, impossible to enumerate, either by their names or their deeds.

व्याख्याभिर्धर्मशास्त्राणां निर्णेतारो यथा तथम् ।
 सेवन्ते धर्मराजं ते शासनात्परमेष्ठिनः ॥ ४१ ॥
 राजाना सूर्यवंशीयाः सोमवंशयस्तथापरे ।
 सभायां धर्मराजं ते धर्मज्ञाः पर्युपासते ॥ ४२ ॥
 मनुर्दिलीपो मान्याता सगरश्च भगीरथः ।
 अम्बरीयोऽनरस्यश्च मुचुकुन्दो निमिः पृथुः ॥ ४३ ॥
 ययातिनहुषः पूरुद्धर्षन्तश्च शिविर्नलः ।
 भरतः शन्तनुः पाण्डुः सहस्रार्जुन एव च ॥ ४४ ॥

¹ Forms of Death.

¹ A class of progenitors.

पते राजर्षयः पुण्याः कीर्तिमन्तो बहुभूताः ।
इष्टाभ्वमेधैर्बहुभिर्जीता धर्मसभासदः ॥ ४५ ॥

41-45. Those who expound with accurate commentaries, the Dharmasāstras,¹ serve the King of Justice by order of Paramēśthin.²

The kings of the Solar Race, also of the Lunar Race,—these knowers of righteousness wait upon the King of Justice in the assembly.

Manu, Dilipa, Māndhātā, Sagara, Bhagiratha, Ambarīṣa, Anarapya, Muchakunda, Nimi, and Pṛithu,

Yayāti, Nahūṣa, Puru; Duṣmanta, Śibi, Nala, Bharata, Śāntaṇu, Pāṇḍu, and also Sahasrārjuna,—

These royal sages, meritorious, famous, well-read in the Vedas, having performed many horse sacrifices, are in the assembly of Righteousness.

सभायां धर्मराजस्य धर्मपत्रं प्रवर्तते ।
न तत्र पश्यपातोऽस्ति नानृतं न च मत्सरः ॥ ४६ ॥
सभ्याः सर्वे शाश्वविदः सर्वे धर्मपरायणाः ।
तस्यां सभायां सततं वैवस्वतमुपासते ॥ ४७ ॥

46-47. Righteousness alone prevails in the assembly of the King of Justice. There is there no favouritism, no untruthfulness, and no jealousy.

All those assembled are knowers of the scriptures; all are devoted to righteousness; and in that assembly they continually wait upon Vaivasvata³

ईदृशी सा सभा ताक्ष्यं धर्मराज्ञो महात्मनः ।
न तां पश्यन्ति ये पापा दक्षिणेन पथागताः ॥ ४८ ॥
धर्मराजपुरे गन्तुं चतुर्मार्गा भवन्ति च ।
पापिनां गमने पूर्वं स तु ते परिकीर्तिः ॥ ४९ ॥

48-49. Such, O Tārkṣya, is the assembly of the great-souled King of Justice. The sinners, who go by the southern path, do not behold it.

There are four ways leading into the city of the King of Justice. The way for the sinful has already been described to you.

पूर्वादिभिर्भिर्मार्गैर्ये गता धर्ममन्दिरे ।
ते हि सुकृतिनः पुण्यैस्तस्यां गच्छन्ति तान् शृणु ॥ ५० ॥

50. Those who go into the mansion of righteousness by the three gateways, eastern and others, are those of good deeds. By their merits they go into it. Hear about them:—

पूर्वं मार्गस्तु तत्रैः सर्वभोगसमन्वितः ।
पारिजाततस्त्वायाच्छादितो रत्नमण्डनः ॥ ५१ ॥

¹ Scriptures teaching the duties of life.

² Brahmaṇi.

³ Yama, the son of Vivasvat.

विमानगणसङ्कीर्णे हंसावलिविराजितः ।
 विदुमारामसङ्कीर्णः पीयूषद्रवसंशुतः ॥ ५२ ॥
 तेन ब्रह्मर्थयो यान्ति पुण्या राजर्थयोऽमलाः ।
 अप्सरोगणगन्धर्वविद्याधरमहोरगाः ॥ ५३ ॥
 देवताराधकाश्चान्ये शिवभक्तिपरायणाः ।
 श्रीमे प्रपादानरता माघे काष्ठप्रदायिनः ॥ ५४ ॥
 विश्रामयन्ति वर्षासु विरक्तान्दानमानतः ।
 दुःखितस्यामृतं ब्रूते ददते ह्याश्रमन्तु ये ॥ ५५ ॥
 सत्यधर्मपरा ये च क्रोधलोभविवर्जिताः ।
 पितृमातृषु ये भक्ता गुहशुश्र पणे रताः ॥ ५६ ॥
 भूमिदा गृहदा गोदा विद्यादानप्रदायकाः ।
 पुराणवक्तृश्रोतारः पारायणपरायणाः ॥ ५७ ॥ ०
 पते सुकृतिनश्चान्ये पूर्वद्वारे विशन्ति च ।
 यान्ति धर्मसभा यान्ते सुशीलाः शुद्धबुद्धयः ॥ ५८ ॥

51-58. There is an eastern way, abounding in all enjoyments, covered with the shade of Pârijâta trees, and paved with jewels,

Busy with numerous chariots ; splendidly lined with swans, bounded by trees and pleasure-gardens, having the essence of nectar.

By that go the holy Brâhmin-sages, the stainless royal sages, and multitudes of celestial damsels, choristers, magicians and great serpents,

And worshippers of the deities, and the devotees of Siva, those who give rest-houses in the summer, and who give fuel in winter,

Those who shelter ascetics' in their houses during the rains, and make them gifts ; those who speak consolation to the mentally distressed, and certainly those who give a hermitage,

And those who delight in truth and righteousness ; those free from anger and greed ; those devoted to father and mother, those taking pleasure in the service of their Teachers.

Those who make gifts of land, of houses, of cows ; those who impart learning ; those who tell and listen to the Purâñas ;—are travellers on the path—

These, and others of good deeds, enter by the eastern gate. Skilful in goodness, and of purified intelligence, they go to the Assembly of Righteousness.

द्वितीयस्तूत्तरो मार्गो महारथशतैर्वृतः ।
 नरयानसमायुक्तो हरिचन्दनमण्डितः ॥ ५९ ॥
 हंससारसङ्कीर्णश्चकवाकोपशोभितः ।
 अमृतद्रवसम्पूर्णस्तत्र भाति सरोवरः ॥ ६० ॥

¹ Those who have renounced the world.

अनेन वैदिका यान्ति तथाभ्यागतपूजकाः ।
 दुर्गाभान्वोद्धच ये भक्तास्तीर्थस्राताश्च पर्वसु ॥ ६१ ॥
 ये मृता धर्मसङ्ग्रामेऽनशनेन मृताश्च ये ।
 वाराणस्यां गौग्रहे च तीर्थतोये मृता विघ्रेः ॥ ६२ ॥
 ब्राह्मणार्थे स्वामिकार्ये तीर्थक्षेत्रेषु ये मृताः ।
 ये मृता देवविद्यंसे योगाभ्यासेन ये मृताः ॥ ६३ ॥
 सत्पात्रपूजका नित्यं महादानरताश्च ये ।
 प्रविशन्त्युत्तरे द्वारे यान्ति धर्मसमां च ते ॥ ६४ ॥

59-64. The second, the northern way, is filled with hundreds of great chariots and with palanquins, and is paved with yellow sandal-wood;

It is full of swans and water-fowl, and beautiful with Brāhmaṇy ducks, and there is there a delightful tank full of the essence of nectar.

On this way go those who are learned in the Vedas, also those who honour guests, those who are worshippers of Dūrgā¹ and Bhānu,² and those who bathe at the changes of the moon,

Those who die in the pursuit of righteousness, and those who die of vow of starvation, those who die in Benares, those who die in the protection of cattle, those who are accidentally drowned in the sacred waters;

Those who die for the sake of Brāhmaṇs, in the service of the master, at the sacred waters and on holy ground, by the will of the Shining Ones; those who die in the practice of Yoga;

Those who always honour the deserving, and those who delight in making great gifts,—these, entering by the northern gate, reach the Assembly of Righteousness.

तृतीयः पश्चिमो मार्गो रत्नमन्दिरमण्डितः ।
 सुधारससदापूर्णदीर्घिकाभिविराजितः ॥ ६५ ॥
 ऐरावतकुलोद्भूतमत्तमातङ्गसङ्गकुलः ।
 उच्चैःथवः समुत्पन्नहयरत्नसमन्वितः ॥ ६६ ॥
 एतेनामपरा यान्ति सच्छास्यपरिचेन्तकाः ।
 अन्यविष्णुभक्ताश्च गायत्रीमन्त्रजापकाः ॥ ६७ ॥
 परहिंसापरद्रव्यपरवादपराङ्गमुखाः ।
 स्वदारनिरताः सन्तः साग्रिका वेदपाठकाः ॥ ६८ ॥
 ब्रह्मचर्यवत्थरा वानप्रसात्तपस्त्विनः ।
 श्रीपादसन्न्यासपराः समलोप्ताश्मकाङ्गनाः ॥ ६९ ॥
 ज्ञानवैराग्यसम्भाः सर्वभूतहिते रताः ।
 शिवविष्णुब्रतकराः कर्मब्रह्मसमर्पकाः ॥ ७० ॥

¹ The consort of Siva.

² The Sun.

त्रैग्निभिर्विनिर्मुक्ताः पञ्चयश्चर्ताः सदा ।
 पितृणां श्राद्धदातारः काले सान्ध्यमुपासकाः ॥ ७१ ॥
 नीचसङ्कृतिविनिर्मुक्ताः सत्सङ्कृतिपरायणाः ।
 एतेऽस्तरो गणेयुक्ताः विमानवरसंस्थिताः ॥ ७२ ॥
 सुधापातं प्रकुर्वन्तो यान्ति ते धर्ममन्दिरम् ।
 विशन्ति पश्चिमद्वारे यान्ति धर्मसभान्तरे ॥ ७३ ॥

65-73. The third, the western way, is beautified with jewelled mansions, and splendid with ponds, always filled with the essence of nectar,

Is filled with maddened elephants sprung of the family of Airāvata¹ and with jewels of horses sprung from Uchchaiḥśravâ.²

By this way go the self-reliant, those who contemplate the good scriptures, those entirely devoted to Viṣṇu, those who repeat the Gāyatri-mantra,

Those who turn away from injury to others, from the wealth of others, and from calumny; those faithful to their wives; the good; those who maintain household fires; those who repeat the Vedas;

Observers of the vow of celibacy; forest dwellers; the austere; devotees of the feet of Śrī; those intent upon renunciation; those who look equally upon gold, stone and earth;

Those who have attained knowledge and dispassion; those intent upon the welfare of all beings; those who keep vows to Śiva and Viṣṇu; those who perform the rites of Brahmâ,

Those who are rid of the three-fold debt; those who always take pleasure in the five sacrifices; those who perform Śrāddha for the fore-fathers; those who perform the Sandhyâ at the proper times;

Those who abstain from the company of the wicked, devoted to the society of the good;—these, accompanied by numbers of celestial damsels, ascend the best of chariots.

They drink nectar, and go to the mansion of righteousness, and entering by the western gate, go to the Assembly of Righteousness.

यमस्तानागतान्वद्वा स्वागतं बदते मुहुः ।
 समुत्थानं च कुरुते तेषां गच्छति संमुखम् ॥ ७४ ॥
 तदा चतुर्मुजो भूत्वा शङ्खचक्रगदासिभृत् ।
 पुण्यकर्मरतानां च स्नेहामित्रवदाचरेत् ॥ ७५ ॥

¹ The divine elephant.

² The divine horse.

सिंहासनं च ददते नमस्कारं करोति च ।

पादार्थं कुरुते पश्चात् पूजते चन्दनादिभिः ॥ ७६ ॥

74-76. Yama, seeing them come, rising and coming forward, repeatedly bids them welcome.

Then, assuming his four arms, holding his conch, discus, mace and sword, he speaks and acts in a kind and friendly way to those who delight in meritorious deeds.

He offers them the throne, and bows to them ; washes their feet, and then honours them with sandal-paste and other things.

नमस्कुर्वन्तु भेषः सभ्या ज्ञानिनं परमादरात् ।

एष मे मण्डलं भित्त्वा ब्रह्मलोकं प्रयास्यति ॥ ७७ ॥

भेष भेष बुद्धिमतां श्रेष्ठां नरकङ्गेशभीरवः ।

भवद्विः साधितं पुण्यदर्शवत्वं सुखदायकम् ॥ ७८ ॥

मानुषं दुर्लभं ग्राय नित्यं यस्तु न साधयेत् ।

स याति नरकं धोरं कोऽन्यस्तसादचेतनः ॥ ७९ ॥

अस्थिरेण शरीरेण योऽस्थिरैश्च धनादिभिः ।

सञ्जिनेति स्थिरं धर्मं स एको बुद्धिमान्नरः ॥ ८० ॥

तसात्सर्वप्रयत्नेन कर्तव्यो धर्मसञ्चयः ।

गच्छत्वं पुण्यवत्थानं सर्वभेषागसमन्वितम् ॥ ८१ ॥

77-81. "O' You Assembled ! Salute with deepest reverence the knower. He, departing from my dominion, will go to the world of Brahmâ.

" O, Best of the Wise, who avoid the pains of hell ; you have by your merits attained divinity, the state of happiness.

" He who, attaining the human state, difficult to reach, never acts wisely, he goes to a dreadful hell. Who is more foolish than he ?

" He who, in the impermanent body, amid perishable wealth and other things, stores up unchanging righteousness, he alone is a wise man.

" Therefore should righteousness be accumulated, with every effort. Go you to the holy place which abounds in all enjoyments."

इति धर्मवचः श्रुत्वा तं प्रणाम्य सभां च ताम् ।

अमरैः पूज्यमानास्ते स्तूयमाना मुनीश्वरैः ॥ ८२ ॥

विमानगणसङ्कीर्णाः प्रयान्ति परमं पदम् ।

केचिद्दर्भसभायां हि तिष्ठन्ति परमादरात् ॥ ८३ ॥

उपित्वा तत्र कल्पान्तं भुक्त्वा भेषानमानुषान ।

प्राप्नोति पुण्यशेषेण मानुष्यं पुण्यदर्शनम् ॥ ८४ ॥

महाधनी च सर्वज्ञः सर्वशास्त्रविद्यार्ददः ।

पुनः स्वात्मविचारेण ततो याति परां गतिम् ॥ ८५ ॥

82-85. They, having heard the words of Justice, and having saluted him and the assembly, and being honoured by the immortals and extolled by the leaders of the sages,

Go along the highest path, accompanied by multitudes of chariots; then those in that assembly of righteousness rise up with great respect.

Having spent there¹ some ages, and enjoyed superhuman pleasures, they obtain, as a result of their merits, holy human birth,

Wealthy and wise, expert in all the scriptures. Then again they go to the highest condition by their own good conduct.

एतत्ते कथितं सर्वं त्वया पृष्ठं यमालयम् ।

इदं श्रुण्वन्नरो भक्तश्च धर्मराजसभां ब्रजेत् ॥ ८६ ॥

86. All this about the abode of Yama has been told you upon your asking. The man who hears this with devotion goes to the assembly of the King of Justice.

इति श्रीगृहुपुराणे सारोद्धारे धर्मराजनगरनिरूपणे नाम चतुर्दशोऽध्यायः ॥ १४ ॥

¹ That is in Heaven world.

CHAPTER XV.

An Account of the Coming to Birth of People who have done Good.

गुरुद उवाच ।

धर्मात्मा स्वर्गतिं भुक्त्वा जायते विमले कुले ।

अतस्तस्य समृत्यतिं जननी जठरे वद ॥ १ ॥

यथा विचारं कुरुते देहेऽस्मिन्सुकृती जनः ।

तथाहं श्रोतुमिच्छामि वद मे करुणनिधे ॥ २ ॥

1-2. Garuḍa said : The righteous man having enjoyed heaven, is born in a stainless family. Now tell me how he is produced in the womb of the mother.

I wish to hear what, in this body, the man of good deeds thinks. Tell me, O Treasure-house of Compassion !

श्रीभगवानुवाच ।

साधु पृष्ठं त्वया ताक्ष्यं परं गोप्यं वदामि ते ।

यस्य विज्ञानमात्रेण सर्वज्ञत्वं प्रजायते ॥ ३ ॥

वक्ष्यामि च शरीरस्य स्वरूपं पारमार्थिकम् ।

ब्रह्माण्डगुणसम्पन्नं योगिनां धारणास्पदम् ॥ ४ ॥

3-4. The Blessed Lord said : You have asked well, O Târksya. I will tell you that supreme secret, even by knowing which one becomes all-knowing.

I will tell you the real nature of that body which possesses the attributes of the universal Egg,—the object of concentration of Yogins.

पडचक्रचिन्तनं यस्मिन्यथा कुर्वन्ति योगिनः ।

ब्रह्मरन्ध्रे चिदानन्दरूपध्यानं तथा शृणु ॥ ५ ॥

शुचीनां श्रीमतां गेहे जायने मुदृती यथा ।

तथा विद्वानं नियमं तत्पित्रोः कथयामि ते ॥ ६ ॥

5-6. Hear how the Yogins perform the meditation upon the six chakras¹ within it, and likewise meditation upon the nature of Chit and Ananda in the Brahmarandhra,

And how he of good deeds is born in the house of the pure and prosperous. I will tell you also about the rites and observances of the parents.

¹ Certain centres in the etheric and higher bodies, which revolves like wheels when set in motion by meditation ; hence the name chakra.

प्रतुकाले तु नारीणां त्यजेहिनचतुष्टयम् ।
 तावश्चालोकयेद्वक्त्रं पापं वपुषि सम्भवेत् ॥ ७ ॥
 ज्ञात्वा सचैलं सा नारी चतुर्थेऽहनि शुद्धयति ।
 सप्ताहात्पितृदेवानां भवेद्योग्या व्रतार्चने ॥ ८ ॥
 सप्ताहमध्ये या गर्भः स भवेन्मलिनाशयः ।
 प्रायशः सम्भवन्त्यत्र पुत्रस्त्वष्टाहमध्यतः ॥ ९ ॥
 युग्मासु पुत्रा जायन्ते लियोऽयुग्मा सुरान्तिषु ।
 पूर्वं सप्तकमुत्क्षुज्य तस्माद्युग्मासु संविशेत् ॥ १० ॥

7-10. After menstruation the women should be avoided for four days. Their faces should not be seen during that time, lest sin should arise in the body.

Having bathed, and washed her clothes, a woman becomes pure on the fourth day. From the seventh day she becomes fit to perform the rites of worship to the forefathers and the Shining Ones.

During the seven days the embryo continues impure. Here the sons gradually enter during the eighth day.

Sons are born on even nights, daughters on odd. Keeping away from her during the first seven days, on even nights he enters.

बोडशर्तुं निशाः स्त्रोणां सामान्याः समुदाहताः ।
 या वै चतुर्दशीरात्रिर्भस्तिष्ठति तत्र वै ॥ ११ ॥
 गुणभाग्यनिधिः पुत्रस्तदा ज्ञायेत धार्मिकः ।
 सा निशा प्राण्टतैर्जीवैर्न लभ्येत कदाचन ॥ १२ ॥

11-12. Sixteen nights are declared to be common for women.¹ On the fourteenth night the seed remains there certainly.

Then is produced the righteous son, a store of auspicious qualities. That night is never obtained by vulgar people.

पञ्चमेऽहनि नारीणां कार्यं मधुरभेजनम् ।
 कटु क्षारं च तीक्ष्णं च त्याज्यमुष्णं च दूरतः ॥ १३ ॥

13. On the fifth day women should eat sweet foods. Pungent, acid, astringent and hot things should be entirely avoided.

तत्क्षेत्रमोषधीपात्रं बीजं चाप्यमृतायितम् ।
 तस्मिन्नुद्वा नरः स्वामी सम्यक् फलमवानुयात् ॥ १४ ॥
 ताम्बूलपुष्पश्रीखण्डैः संयुक्तः शुचिवस्त्रभृत् ।
 धर्ममादाय मनसि सुतल्पं संविशेत्पुमान् ॥ १५ ॥
 निषेकसमये याहृष्ट नरचित्तविकल्पना ।
 ताहस्त्वभावसम्भूतिर्जन्तुर्विशति कुक्षिगः ॥ १६ ॥

¹ Sixteen are favourable, but the fourteenth of them is best, if some other cause does not render it inauspicious.

चैतन्यं बीजभूतं हि नित्यं शुक्रेऽप्यवस्थितम् ।
 कामश्चित्तं च शुक्रं च यदा होक्त्वमाप्नुयात् ॥ १७ ॥
 तदा द्रावमवाग्नोति योषिद्वर्भाशये नरः ।
 शुक्रशोणितसंयोगात् पिण्डोत्तन्तिः प्रजायते ॥ १८ ॥

14-18. The husband, like a husbandman, having sown the seed of great potentiality in the field which is productive of grain, reaps a good harvest.

The man, having chewed betel,¹ put on flowers and sandal-paste, and clean clothes, and with righteous thoughts in his mind, should unite with his good wife.

According to the thoughts in his mind at the time of union will be the nature of the one who enters the womb.

The intelligence joined with the seed remains always in the sperm. When desire, thought and sperm become united,

Then the man obtains semen, and in the interior of the womb the formation of ovum takes place, by the union of sperm and germ [cells].

परमानन्ददः पुत्रो भवेद्भर्गतः कृती ।
 भवन्ति तस्य निखिलाः क्रियाः पुंसवनादिकाः ॥ १९ ॥

19. The good son who enters the womb is the giver of the highest bliss. For him there are numerous rites, such as the Punsavana.²

जन्म प्राप्नोति पुण्यात्मा ग्रहेषु च गतेषु च ।
 तज्जन्मसमये विप्राः प्राप्तु वन्ति धनं बहु ॥ २० ॥
 विद्याविनयसम्भावो वर्धते पितृवेशमनि ।
 सतांसङ्केन स भवेत् सर्वागमविशारदः ॥ २१ ॥
 दिव्याङ्गनादिभेक्ता स्यात् ताहप्ये दानवाभ्यनी ।
 पूर्वं कृतपत्स्तोर्थं महापुण्यफलोदयात् ॥ २२ ॥
 ततश्च पतते नित्यमात्मानात्मविचारणे ।
 अध्यारोपापवादाभ्यां कुरुते ब्रह्मचिन्तनम् ॥ २३ ॥

20-23. The meritorious soul obtains birth in a high family. At the time of his birth Brāhmaṇas receive much wealth.

He grows up in his parents' house, endowed with learning and modesty, becoming skilful in all the sciences, by association with the wise.

In his youth he is divinely handsome, wealthy and benevolent, arising as the result of great merit, austerities, and pilgrimages to sacred waters, formerly done.

¹ To augment the virile power.

² A rite performed when living conception is observed.

Then he constantly strives to discriminate between the self and the not-self. By adhyāropa¹ and apavâda² he meditates upon Brahman.

अस्यासङ्गावचेऽधाय ब्रह्मणान्वयकारिणः ।

क्षित्वाद्यनात्मवर्गस्य गुणास्ते कथयाम्यहम् ॥ २४ ॥

24. For the understanding of the dissociation of Brahman from that with which he is associated, I will tell you the attributes of earth and the others, which are of the genus "Not-self."

क्षितिर्वारि हविर्भैक्ता वायुराकाश एव च ।

स्थूलभूता इमे प्रोक्ताः पिण्डोऽयं पञ्चमौतिकः ॥ २५ ॥

त्वगस्य नाडो रोमाणि मांसं चैव खगेश्वर ।

एते पञ्चगुणा भूमेर्मया ते परिकीर्तिताः ॥ २६ ॥

लाला मूत्रं तथा शुक्रं मज्जा रक्तं च पञ्चमम् ।

अपां पञ्चगुणाः प्रोक्तास्तेजसोऽपि निशामय ॥ २७ ॥

शुद्धा तृष्णा तथालस्य निद्रा कान्तिस्तथैव च ।

तैजः पञ्चगुणं तार्थ्यं प्रोक्तं सर्वत्र योगिभिः ॥ २८ ॥

आकुञ्चनं धावनं च लङ्घनं च प्रसारणम् ।

चेष्टिनं चेति पञ्चैव गुणा वायोः प्रकीर्तिताः ॥ २९ ॥

घोर्पश्चिन्ता च शून्यत्वं मोहश्चिन्ता च संशयः ।

आकाशस्य गुणाः पञ्च ज्ञातव्यास्ते प्रयत्नतः ॥ ३० ॥

25-30. Earth, water, fire, air and ether—these are called the stable elements. This body is made up of the five elements.

Skin, bones, nerves, hair and flesh,—these are the five attributes of earth, O Lord of birds, declared to you by me

Saliva, urine, sperm, marrow, and blood, the fifth,—are said to be the five attributes of water. Now hear those of fire :—

Hunger, thirst, sloth, sleep and sexual desire—are called the five attributes of fire by Yogins everywhere, O Târkṣya.

Bending, running, jumping, stretching and moving,—these are declared the five attributes of air.

Speech, thought, vacuity, delusion and mental instability—the five attributes of ether, may be understood by you with effort.

मनो बुद्धिरहङ्कारश्चित्तं चेति चतुष्प्रयम् ।

अन्तःकरणमुद्दिष्टं पूर्वकर्माधिवासितम् ॥ ३१ ॥

31. Mind, reason, individualisation, analysis—these four are called the Internal Means, and have the flavour of past karma.

श्रोत्रं त्वचक्षुणी जिह्वा ध्राणं ज्ञानेन्द्रियाणि च ।

वाक्पाणिपादपायूपस्थाने कर्मेन्द्रियाणि च ॥ ३२ ॥

¹ False ascription, and ² refutation, two sorts of arguments.

32. Ears, skin, eyes, tongue and nose are the sense organs. The organs of speech, hands, feet, the organs of generation and of excretion are the organs of action.

दिग्बातार्कं प्रचेतोभिवज्ञीन्द्रोपेन्द्रमित्रकाः ।
श्वानकर्मेन्द्रियाणां च देवताः परिकीर्तिताः ॥ ३३ ॥

33. Dik, Vâta, Arka, Prachetas, the two Asvins, Vahni, Indra, Upendra, Mitra, are declared to be the duties of the organs of sense and action.

इडा च पिङ्गला चैव सुषुभग्नाख्या तृतीयका ।
गान्धारी गजजिह्वा च पूषा चैव यशस्विनी ॥ ३४ ॥
अलम्बुषा कुहूश्चपि शङ्खिनी दशमी तथा ।
पिण्डमध्यस्थिताद्यते प्रधाना दशा नाडिकाः ॥ ३५ ॥

34-35. Idâ,^१ Pîngalâ,^२ Suṣumnâ,^३ thirdly, and also Gândhârî,^४ Gajajihva,^५ Pûṣâ,^६ Yaśasvini,^७

Alambusa^८ and Kubhû,^९ and Sâtaklini,^{१०} the tenth as well—are situated in the interior of the body, and are the ten principal Nâdîs.^{११}

प्राणेऽपानाः समानाख्या उदानो व्यान एव च ।
नागः कूर्मश्च कृकलो देवदत्तो धनञ्जयः ॥ ३६ ॥
हृदि प्राणे गुदेऽपानः समाने नाभिमण्डले ।
उदानः कण्ठदेशस्याद्वचानः सर्वशारीरगः ॥ ३७ ॥
उद्गारे नाग आख्यातः कूर्मे उन्मीलने स्मृतः ।
कृकलः शुक्ररो ह्येया देवदत्तो विजमणे ॥ ३८ ॥
न जहाति मृतं वापि सर्वव्यापी धनञ्जयः ।
कवलैर्भुक्तमन्नं हि पुष्टिदं सर्वदेहिनाम् ॥ ३९ ॥

36-39. Prâna, Apâna, Samâna, Udana, and Vyâna also,—Nâga, Cûrma, Krikala, Devadatta and Dhanañjaya¹² :—

In the heart, Prâna; in the anus, Apâna; in the navel, Samâna; in the region of the throat, Udana; and distributed all over the body, Vyâna :

- ^१ The left hand nâdî.
- ^२ The right hand one.
- ^३ The central one.
- ^४ This goes to the left eye.
- ^५ This goes to the right eye.
- ^६ This goes to the right ear.
- ^७ This goes to the left ear.
- ^८ This goes to the mouth.
- ^९ This goes to the lingam.
- ^{१०} This goes to the mûla.
- ^{११} An inner nerve, channel for the vital breath.
- ^{१२} Various forms of the vital breath.

Vomiting is called Nâga ; opening and shutting the eyes is known as Kûrma ; the cause of hunger is to be known as Krikala ; Yawning, Devadatta ;

Dhauñjaya, all-pervading, does not leave even the corpse, and carries all over the body the nourishment which is obtained by eating mouthfuls of food.

नयते व्यानको वायुः सारांशं सर्वनाडिषु ।
आहारे भुक्तमात्रो हि वायुना क्रियते द्विधा ॥ ४० ॥
सम्प्रविश्य गुदे सम्यक् पृथगञ्चं पृथगजलम् ।
ऊर्वर्मग्नेर्जलं कृत्वा कृत्वान्नं च जलेष्यते ॥ ४१ ॥
अग्नेश्वाधः स्वयं प्राणः खित्वाऽग्निं धमते शनैः ।
वायुना ध्मायमानोऽग्निः पृथक्किङ्कुं पृथग्रसम् ॥ ४२ ॥
कुरुते व्यानको वायुर्विष्वक् सम्प्रापयेद्रसम् ।
द्वारैर्द्वादशभिर्भिन्नं किङ्कुं देहादबहिः स्तजेत् ॥ ४३ ॥

40-43. The air called Vyâna carries the essential part in all the Nâdis. Food, as soon as eaten, is split into two by that air.

Having entered near the anus it separates the solid and liquid portions, placing the water over the fire, and the solid over the water,

The Prâna standing under the fire, inflames it slowly. The fire, inflamed by the air, separates the substance from the waste.

The Vyâna air makes the essence go all over, and the waste, forced through the twelve gateways, is ejected from the body.

कर्णक्षिका नासिका जिहा दन्ता नाभिर्नेत्रा गुदम् ।
गुणं शिला वपुर्लोम मलशानानि चक्षते ॥ ४४ ॥

44. Ears, eyes, nostrils, tongue, teeth, navel, nails, anus, generative organs, head, trunk, hair—are called unclean places.

एवं सर्वे प्रवर्तन्ते स्वस्वकर्माणि वायवः ।
उपलभ्यात्मनः सत्ता सूर्यालोकं यथा जनाः ॥ ४५ ॥

45. Thus the airs, having derived their power from the self, perform their own functions, affecting people, just as does the rising of the sun.

इदानीं नरदेहस्य शृणुरूपद्वयं खग ।
व्यावहारिकमेकं च द्वितीयं पारमार्थिकम् ॥ ४६ ॥

46. Now hear, O Bird, the two-fold nature of the body of man. One is Vyâvahârika, and the second Pâramâthika.

तिक्ष्णः कोट्योर्भेदोदी च रोमाणि व्यावहारिके ।
सप्तलक्षाणि केशाः स्युनेत्रा प्रोक्तास्तु विंशतिः ॥ ४७ ॥
द्वात्रिंशदशनाः प्रोक्ताः सामान्याद्विनतासुत ।
मासं पलसहस्रं तु रक्तं पलशतं स्मृतम् ॥ ४८ ॥

पलानि दश मेदस्तु त्वक्पलानि च सततिः ।
 पलद्वादशकं मज्जा महारक्तं पलत्रयम् ॥ ४९ ॥
 शुक्रं द्विकुडवं श्वेरं कुडवं शोणितं स्फृतम् ।
 वस्त्र्युत्तरं च त्रिशतमस्थनां देहे प्रकीर्तिम् ॥ ५० ॥
 नाडः स्थूलाश्च सूक्ष्माश्च कोटिशः परिकीर्तिताः ।
 पित्तं पलानि पञ्चाशत्तदर्धं इलेघण्टथा ॥ ५१ ॥
 सततं जायमानं तु विष्मूत्रं चाप्रमाणतः ।
 पतदगुणसमायुक्तं शरीरं व्यावहारिकम् ॥ ५२ ॥

47-52. On the Vyāvahārika there are thirty-five millions of hairs of the body, seven hundred thousands of hairs of the head, it is said, and twenty nails ;

There are said to be thirty-two teeth usually, O son of Vinatā ; the flesh is said to be one thousand *palās*¹ and blood one hundred *palās* ;

Fat is ten *palās* ; skin is seven *palās*, marrow is twelve *palās* ; the "great blood" is three *palas* ;

Seed is known to be two *kudavas* ; ovum one *kudava* ; and bones in the body are said to be three hundred and sixty ;

The *nādis*, both dense and subtle, number tens of million ; bile is fifty *palās* ; phlegm is half of that ;

The waste materials are not measurable, as they are constantly changing. The body which possesses these attributes is Vyāvahārika.²

भुवनानि च सर्वाणि पर्वतद्वीपसागराः ।
 आदित्याद्य ग्रहाः सन्ति शरीरे पारमार्थिके ॥ ५३ ॥

53. All the worlds, mountains, continents, oceans, suns and planets are in the Pāramārthika³ body.

पारमार्थिकदेहे हि पट्टचक्राणि भवन्ति च ।
 ब्रह्माण्डे ये गुणाः प्रोक्तास्तेऽप्यस्मिन्नेव संख्यिताः ॥ ५४ ॥

54. In the Pāramārthika body, there are six chakras in which are said to be located the attributes of the egg of Brahmā.

तानहं ते प्रवश्यामि योगिनां धारणास्पदान् ।
 येषां भावनया जन्तुर्भवेद्वैराजरूपभाक् ॥ ५५ ॥

55. I will tell you about these, which are the objects of meditation of Yogins. By pondering upon them one becomes the enjoyer of the nature of Vairāja.⁴

¹ Pala is a little more than an ounce (½ oz.).

² Individual and common physical body.

³ Universal and spiritual body.

⁴ Viraj means "to shine."

पादाधस्तात्तलं श्वेयं पादोर्खं वितलं तथा ।
जानुनोः सुनलं विद्धि सक्रियदेशो महातलम् ॥ ५६ ॥
तलातलं सक्रियमूले गुह्यदेशो रसातलम् ।
पातालं कटिसंस्थं च सप्तलोकाः प्रकीर्तिताः ॥ ५७ ॥
भूर्लोकं नाभिमध्ये तु भुवर्लोकं तदूर्खके ।
स्वर्लोकं हृदये विद्यात्कण्ठदेशो महस्तथा ॥ ५८ ॥
जनलोकं वकदेशो तपेलोकं ललाटके ।
सत्यलोकं ब्रह्मरन्ध्रे भुवनानि चतुर्दशा ॥ ५९ ॥

56-59. Below the feet is called Atala ; above the feet, Vitala ; at the knees know it as Sutala ; at the thighs Mahâtala ;

At the hips, Talâtala ; at the secret part Rasâtala ; at the loins Pâtala ; these are declared to be the seven worlds :

Bhûloka, at the middle of the navel ; above it the Bhuvarloka ; in the heart, Svarloka ; at the throat it should be known as Maharloka ;

Janaloka, in the region of the mouth ; *Tapolaka*, at the forehead ; *Satyaloka* in the Brahmarandhra—these are the fourteen worlds.

त्रिकोणे संस्थितो मेरुश्चः कोणे च मन्दरः ।
दक्षकोणे च कैलासो वामकोणे हिमाचलः ॥ ६० ॥
निषधश्चोर्ध्वरेखायां दक्षायां गन्धमादनः ।
रमणो वामरेखायां सप्तैरुक्तुपर्वताः ॥ ६१ ॥

60-61. Mera is situated in the triangle¹ ; Mandara is in the inverted triangle ; Kailâsa is in the right triangle ; Himâchala, in the left triangle.

Nîṣada is in the upper lines ; Gaudhamâdana in the lines on the right ; Ramana in the lines on the left ;—the seven great mountains.

अस्थिस्थाने भवेज्ञात्मुः शाको मज्जासु संस्थितः ।
कुशद्वौषः सितो मांसे क्रौञ्चद्वौषः शिरासु च ॥ ६२ ॥
त्वचायां शाल्मलीद्वौषो गोमेदो रोमसञ्चये ।
नखस्थं पुष्करं विद्यात्सागरास्तदनन्तरम् ॥ ६३ ॥
क्षारोदै हि भवेन्मूत्रे क्षीरे क्षीरोदसागरः ।
सुरोदधिः इलेघ्मसंस्थयो मज्जायां वृत्तसागरः ॥ ६४ ॥
रसोदधिः रसे विश्रान्डेणिते दधिसागरः ।
स्वादूदो लम्बिकास्थाने जानीयाद्विनतासुत ॥ ६५ ॥

62-65. Jambu is in the place of the bones ; Nîka is situated in the marrow ; the Kusa continent is situated in the flesh ; the Krauncha continent in the nerves ;

The Śalmali continent is in the skin ; Gomedâ, in the mass of hair ; Puṣkara, in the place of the nails ; —and next the oceans :—

¹ The triangle in the triangle. Mera is the sacred mountain or pakk.

In the urine the Kṣīra ocean ; the Kṣīra ocean in the milk ; the Sura ocean is situated in the phlegm ; in the marrow, the Ghṛita ocean ;

The Rasa ocean in the juices ; the Dadhi ocean is known to be in the ova ; the Swādu ocean in the region of the soft palate ; you should know, O son of Vinatâ.

नादचक्रे स्थितः सूर्यो विन्दुचक्रे च चन्द्रमाः ।
 लोचनस्थः कुजो ज्ञे यो हृदयेन्द्रः प्रकीर्तिः ॥ ६६ ॥
 विष्णुस्थाने गुरुं विद्याच्छुक्रे शुक्रो व्यवस्थितः ।
 नाभिस्थाने स्थितो मन्दो मुखे राहुः प्रकीर्तिः ॥ ६७ ॥
 वायुस्थाने शितः केतुः शरीरे ग्रहमण्डलम् ।
 एवं सर्वस्वरूपेण चिन्तयेदात्मनस्तनुम् ॥ ६८ ॥

66-68. The sun is situated in the Nâda chakra ; the moon is in the Bindu chakra ; Mars is situated, it should be known, in the eyes ; Mercury is in the heart, it is declared ;

Jupiter is in the Viṣṇu-sthâna, it should be known ; Venus is situated in the seed ; Saturn is in the navel ; Râhu, in the face, it is declared ;

Ketu is situated in the lungs ; --in the body is the circle of the planets. In all these forms one should meditate on his own body.

सदा प्रभातसमये बद्धं पश्चासनः स्थितः ।
 पट्चक्तचिन्तनं कुर्याद्यथोक्तमजपाकमम् ॥ ६९ ॥
 अजपा नाम गायत्री मुनीनां मोक्षदायिनी ।
 अस्याः सङ्कल्पमात्रेण सर्वपापैः प्रमुच्यते ॥ ७० ॥
 शृणु ताक्षर्यं प्रवक्ष्येऽहमजपाकममुत्तमम् ।
 यं कृत्वा सर्वदा जीवो जीवभावं विमुच्चति ॥ ७१ ॥

69-71. Always at dawn, sitting steadily cross-legged, one should meditate upon the six chakras, in the order of the Ajapâ.¹

The Gîyatri called Ajapa is the giver of liberation to the sages ; by merely thinking upon it one is released from all sin.

Listen, O Târkṣya, and I will explain the best method of Ajapâ, by doing which the individual always gives up his separateness.

मूलाधारः स्वाधिष्ठानं मणिपूरकमेव च ।
 अनाहतं विशुद्धचार्यमाङ्गा पट्चकमुच्यते ॥ ७२ ॥
 मूलाधारे लिङ्गदेशे नाभ्यां हृदि च कण्ठके ।
 भुवर्मन्त्रे ब्रह्मरन्त्रे क्रमाङ्काणि चिन्तयेत् ॥ ७३ ॥

72-73. Mûlâdhâra, Swâdhishtâna, Maṇipûraka, Anâhatam, Viṣudhi and also Âjñâ,—are spoken of as the six chakras.

¹ The saying of "Hamsa."

One should meditate in order upon the chakras, at the root of the generative organ ; in the region of the pelvis ; in the navel ; in the heart ; in the throat ; between the eyebrows ; at the top of the head.

आधारं तु चतुर्दलानलसमं वासान्तवर्णश्रेयं
स्वाधिष्ठानमणि प्रभाकरसमं बालान्तपटपत्रकम् ।
रक्ताभं मणिपूरकं दशदलं डायफ्कारान्तकं
पत्रैर्दीदशभिरनाहतपुरं हैमं कठान्ता वृतम् ॥ ७४ ॥
एवैः सस्वरपेडरौः शशधरज्योतिर्गुद्धामुजं
हंसेत्यक्षत्युग्मकं द्वयदलं रक्ताभमात्रामुजम् ।
तस्मादूर्ध्वंगतं प्रभासितमिदं पदं सहस्रच्छदं
सत्यानन्दमयं सदा शिवमयं ज्योतिर्मयं शाश्वतम् ॥ ७५ ॥

74-75. The mūlādhāra is four-petalled and resplendent, with letters from *ra* to *sa*; the *Svādhiṣṭhāna* resembles the sun, is six-petalled, and has the letters from *ba* to *la*; the *Maṇipūraka* is red in colour and has ten petals, from *da* to *pha*; the *Anāhata* is twelve-petalled, from *ka* to *tha*, and is golden-coloured;

The *Viśuddhi* lotus is sixteen-petalled, with the vowels, and has the light of the moon; the *Mātra*¹ lotus is two-petalled, has the letters *ha* and *kṣa*, and is red in colour; the one at the top of the head is the most resplendent, this lotus has a thousand petals, and is the seat of truth and bliss, ever auspicious, light-possessing and eternal.

गणेशं च विधिं विष्णुं शिवं जीवं गुरुं ततः ।
व्यापकं च परं ब्रह्म क्रमाश्वकेषु चिन्तयेत् ॥ ७६ ॥

76. One should meditate, in order, in the chakras, on Ganeśa, on Vidhi,² on Viśhṇu, on Śiva, on Jīva, on Guru, and on Parambrahmañ, all-pervading.

एकविंशत्सहस्राणि पटशतान्यथिकानि च ।
अहोरात्रेण श्वासस्य गतेः सूक्ष्मा स्मृता ब्रूधैः ॥ ७७ ॥
हकारेण बहिर्योति सकारेण विशेषत्पुनः ।
हंसेा हंसेति मन्त्रेण जीवो जपति तत्त्वतः ॥ ७८ ॥
पटशतं गणनाथाय पट्सहस्रं तु वेधसे ।
पट्सहस्रं च हरये पट्सहस्रं हराय च ॥ ७९ ॥
जीवात्मने सहस्रं च सहस्रं गुरवे तथा ।
चिदात्मने सहस्रं च जपसदृख्यां निवेदयेत् ॥ ८० ॥

77-80. It is said by the wise that the subtle movements of the breath in one day and night number twenty-one thousand six hundred.

¹ That is, the Ājñā.

² Brahmā.

It goes out with the sound of "ha," and enters again with the sound of "sa." The individual is, indeed, always repeating the mantra, "Haṁsa, haṁsa,"—

Six hundred for Gaṇeśa ; six thousand for Vedhas¹ ; six thousand for Hari² ; six thousand for Hara.³

A thousand for the Jīvitman ; a thousand for Guru ; a thousand for the Chiditman ;—thus one should understand the respective numbers of the repetitions.

एतांश्चक्रगतान्बहामयूखान्मुनयोऽमरान् ।
सत्सम्प्रदायवेत्तारश्चिन्तयन्यरुणादयः ॥ ८१ ॥
शुकादयेऽपि मुनयः शिष्यानुपदिशन्ति च ।
अतः प्रवृत्तिं महतां ध्यात्वा ध्यायेत्सदा बुधः ॥ ८२ ॥

81-82. Aruṇa and other sages, who know the succession of Teachers, meditate upon the deities presiding over the chakras, who are rays of Brahman.

The sages, Śuka and others, teach it to their pupils ; therefore a wise man, after meditating upon the path of the Great Ones, should always meditate thus.

कृत्वा च मानसीं पूजां सर्वचक्रेभ्वनन्यथीः ।
ततो गुरुपदेशेन गायत्रीमजपां जपेत् ॥ ८३ ॥

83. Having worshipped mentally in all the chakras, with unwavering mind, he should repeat the Ajapā-gāyatrī according to the instructions of the Teacher.

अधेमुखे ततो रन्ध्रे सहस्रदलपद्मजे ।
हंसगं श्रीगुरुं ध्यायेद्वाराभयकराम्बुजम् ॥ ८४ ॥
क्षालितं चिन्तयेद्देहं तत्पादामृतधारया ।
पञ्चोपचारैः सम्पूज्य प्रणमेत्तत्त्वेन च ॥ ८५ ॥
ततः कुण्डलिनीं ध्यायेदारोहादवरोहतः ।
षट्चक्रकुतसञ्चारां सार्धत्रिवलयां स्थितम् ॥ ८६ ॥
ततो ध्यायेत्सुषुम्णाख्यं धामरन्ध्राद् बहिर्गतम् ।
तथा तेन गता यान्ति तद्विष्णोः परमं पदम् ॥ ८७ ॥
ततो मध्यन्तिं रूपं स्वयं ज्योतिः सनातनम् ।
सदानन्दं सदा ध्यायेन्मूर्हते ब्राह्मसञ्ज्ञके ॥ ८८ ॥

84-88. He should meditate in the Randhra, with the thousand-petalled lotus inverted, upon the Blessed Teacher within the Haṁsa, whose lotus-hand frees from fear.

¹ Brahmā.

² Viṣṇu.

³ Īśvara.

He should regard his body as being washed in the flow of nectar from His feet. Having worshipped in the five-fold way he should prostrate, singing His praise.

Then he should meditate on the Kuṇḍalinī, as moving upwards and downwards, as making a tour of the six chakras, placed in three-and-a-half coils.

Then he should meditate on the place called Suṣumnā, which goes out of the Randhra; thereby he goes to the highest state of Viṣṇu.

Then he should always meditate, between four o'clock and sunrise, on my form, self-illuminated, eternal and ever-blissful.

एवं गुरुपदेशेन मनो निश्चलतां नयेत् ।
न तु स्वेन प्रयत्नेन तद्विना पतनं भवेत् ॥ ८९ ॥

89. He should bring his mind to a state of steadiness, not by efforts alone, but under the instruction of a teacher, without whom he falls.

अन्तर्यांगं विद्यायैवं बहिर्यांगं समाचरेत् ।
द्वानसन्ध्यादिकं कृत्वा कुर्याद्दरिहरार्चनम् ॥ ९० ॥

90. Having done the inward-sacrifice he should perform the outward-sacrifice. Having done the purificatory ablution, and the Sandhyā, he should worship Hari and Hara.

देहाभिमानिनामन्तर्मुखीवृत्तिर्न जायते ।
अतस्तेषां तु मद्भक्तिः सुकरा मोक्षदायिनी ॥ ९१ ॥
तपोयागादयो मोक्षमार्गाः सन्ति तथापि च ।
समीचीनस्तु मद्भक्तिमार्गः संसरतामिह ॥ ९२ ॥
ब्रह्मादिभिश्च सर्वज्ञैरयमेव विनिदिचतः ।
त्रिवारं वेदशास्त्राणि विचार्य च पुनः पुनः ॥ ९३ ॥
यज्ञादयोऽपि सद्गर्मादिच्छत्तशोधनकारकाः ।
फलरूपा च मद्भक्तिस्तं लब्ध्वा नावसीदति ॥ ९४ ॥

91-94. For those who are attached to the body facing-inward¹ does not come about. For them devotion is easier, and that gives liberation.

Tapas, and Yoga, and others, are also ways to liberation, but for those who are attached to the world of change the path by devotion to me is far superior.

This is the conclusion of the all-knowing Brahma and others, after having conned the Vedas and the Sastras for three periods.

Sacrifices and other righteous duties purify the mind. The devotion to me has a form of fruit from which the obtainer never falls away.

¹ Their meditation is unsuccessful, because they are thinking of outer things.

एवमाचरणं तार्श्यं करोति सुकृती नरः ।
संयोगेन च मद्भक्तया मोक्षं याति सनातनम् ॥ १५ ॥

95. The good man who follows this, O Tārkṣya, by the union due to devotion to me, goes to eternal liberation.

इति श्रीगरुडपुराणे सारोद्धारे सुकृतिजनजन्माचरणनिरूपणे
नाम पञ्चदशोऽस्यायः ॥ १५ ॥

CHAPTER XVI.

An Account of the Law for Liberation.

गरुद उवाच ।

श्रुता मयादयसिन्धो हाङ्गानाजीवसंसृतिः ।
अधुना श्रोतुमिच्छामि मोक्षोपायं सनातनम् ॥ १ ॥
भगवदेवदेवेश शरणागतवत्सल ।
असारे धारसंसारे सर्वदुःखमलीमसे ॥ २ ॥
नानाविधशरीरस्थ अनन्ताजीवराशयः ।
जायन्ते च प्रियन्ते च तेषामन्ता न विद्यते ॥ ३ ॥
सदा दुःखातुरा एव न सुखी विद्यते कचित् ।
केनोपायेन मोक्षेश मुच्यन्ते वद मे प्रभो ॥ ४ ॥

1-4. Garuda said : I have heard from you, O Ocean of compassion, about the transmigrating of the individual, through ignorance, in the worlds of change. I now wish to hear about the means for eternal liberation.

O Lord, O Ruler of the Shining Ones, compassionate to those who seek refuge,—in this terrible world of change, in the unsubstantial, in all deep miseries,

The endless multitudes of individuals, placed in various kinds of bodies, are born and die--of them no end is known.

Always miserable in this world, no one is ever known to be happy. O Lord of Liberation, tell me by what means they may obtain release, O Lord.

श्रीभगवानुवाच ।

शृणु तात्य प्रवक्ष्यामि यन्मा त्वं परिपृच्छसि ।
यस्य श्रवणमात्रेण संसारान्मुच्यते नरः ॥ ५ ॥
अत्ति देवः परब्रह्मस्वरूपी निक्लः शिवः ।
सर्वज्ञः सर्वकर्ता च सर्वेषां निर्मलोद्ध्रयः ॥ ६ ॥
स्वयं ज्योतिरनायन्तो निर्विकारः परात्परः ।
निर्गुणः सच्चिदानन्दस्तदंशाजीवसञ्ज्ञकः ॥ ७ ॥

5-7. The Blessed Lord said : Listen, O Tárksya, and I will explain to you what you have asked, even by the hearing of which a man is released from the world of change.

There is a Shining One, Śiva, who has the nature of Supreme Brahman, who is partless, all-knowing, all-doing, Lord of all, stainless and secondless,

Self-illumined, beginningless and endless, beyond the Beyond, without attributes, Being and Knowing and Bliss. That which is considered the individual is from a part of Him.

अनाद्यविद्योपहताद् यथाप्नी विस्फुलिङ्गकाः ।
देहाद्युपाधिसम्भवास्ते कर्मभिरनादिभिः ॥ ८ ॥
सुखदुःखप्रदैः पुण्यपापरौनियनिताः ।
तत्तज्ञातियुतं देहमायुर्भागं च कर्मजम् ॥ ९ ॥
प्रति जन्म प्रपदन्ते तेषामपि परं पुनः ।
सुसूक्ष्मलिङ्गशारीरमामोक्षादक्षरं खग ॥ १० ॥

8-10 These, like sparks of a fire, with beginningless ignorance, separated and encased in bodies by beginningless karma,

Are fettered by forms of good and evil, giving happiness and misery,—with nationality of body, length of life, and fortune born of karma.

In every life obtained. They have also, O Bird, a higher and more subtle body, the *linga*, lasting until liberation.

सावरा: कृमयश्चाजाः पक्षिणः पशवो नराः ।
धार्मिकाश्चिदशास्तद्वन् मोक्षिणश्च यथा क्रमम् ॥ ११ ॥
चतुर्विधशरीराणि धृत्वा मुक्त्वा सहस्रशः ।
सुकृतान्मानवो भूत्वा ज्ञानी चेन्मोक्षमाप्नुयात् ॥ १२ ॥
चतुरशीतिलक्षे षु शरीरेषु शरीरिणाम् ।
न मानुषं विनान्यत्र तत्त्वज्ञानं तु लभ्यते ॥ १३ ॥

11-13. The unmoving things, worms, goats, birds, animals, men, the righteous, the thirty-three deities, and also the liberated, according to their order,—

Having worn and cast aside the four sorts of bodies thousands of times, one becomes a man by good deeds, and if he becomes a knower¹ he attains liberation.

The embodied, in the eighty-four hundred thousands of bodies before attaining human birth, can obtain no knowledge of the truth.

अत्र जन्मसहस्राणां सहस्रैरपि कोटिभिः ।
कदाचिल्लभते जन्मनुरुप्यं पुण्यसञ्चयात् ॥ १४ ॥
सोपानभूतं मोक्षस्य मानुप्यं प्राप्य दुर्लभम् ।
यस्तारयति नात्मानं तस्मात्पापतरोऽत्र कः ॥ १५ ॥
नरः प्राप्योत्तमं जन्म लक्ष्या चेन्द्रियसौष्ठवम् ।
न वेत्यामहितं यस्तु स भवेद् ब्रह्मघातकः ॥ १६ ॥

14-16. Through millions of myriads of thousands of births some one a being obtains human birth, through the accumulation of merit.

¹ That is, One who knows the Self,

He who, having obtained a human body, difficult to get, and a step to liberation, does not help himself over,—who in this world is more sinful than he?

The man who, having obtained this highest birth and superior senses, does not understand what benefits the soul is a slayer of Brahman.

विनादेहेन कस्यापि पुरुषार्थो न विद्यते ।
 तस्मादेहं धनं रक्षेत् पुण्यकर्माणि साधयेत् ॥ १७ ॥
 रक्षयेत्सर्वदात्मानमात्मा सर्वस्य भाजनम् ।
 रक्षणं यज्ञमातिष्ठेजीवन्भद्राणि पश्यति ॥ १८ ॥
 पुनर्ग्रीमः पुनः क्षेत्रं पुनर्वित्तं पुनर्गृहम् ।
 पुनः शुभाशुभं कर्म न शरीरं पुनः पुनः ॥ १९ ॥

17-19. Without a body, nobody obtains the object of human life; therefore should he guard his body as wealth and perform meritorious deeds.

He should always guard his body, which is the means to everything. Living, he should make every effort to protect it, in view of welfare.

A village again, a field again, wealth again, a house again, good and evil actions again—the body never again.¹

शरीररक्षणपायाः कियन्ते सर्वदा बुधैः ।
 नेच्छल्लिं च पुनस्त्वयागमपि कुषादिरोगिणः ॥ २० ॥
 तद्रोपितं स्याद्मर्थं धर्मो ज्ञानार्थमेव च ।
 ज्ञानं तु भ्यानयेगार्थमचिरात्प्रविमुच्यते ॥ २१ ॥

20-21. The wise always adopt means for the preservation of the body; even those afflicted with diseases such as leprosy do not wish to give it up.

It should be guarded for the sake of duty; duty for the sake of knowledge; knowledge for the sake of Yoga-meditation,—then he is soon released.

आत्मैव यदि नात्मानमहितेभ्यो निवारयेत् ।
 कोन्यो हितकरस्तसादात्मानं तारयिष्यति ॥ २२ ॥
 इहैव नरकव्याधेश्चिकित्सां न करोति यः ।
 गत्वा निरौषधं देशं व्याधिशः किङ्गुरिष्यति ॥ २३ ॥

22-23. If he does not guard himself against harm who else will? Therefore should he look after his own benefit.

He who does not take precautions against the diseases of hell while here; afflicted with disease and having gone to a country where there is no medicine, what will he do?

¹ Meaning that one may re-obtain these things after losing them—but not the body.

व्याघ्रीवास्ते जरा चायुर्याति भिन्नघटाम्बुवत् ।
 निग्नन्ति रिपुबद्धोगास्तस्मच्छेयः समभ्यसेत् ॥ २४ ॥
 यावज्ञाश्रयते दुःखं यावज्ञायान्ति चापदः ।
 यावज्ञे न्दियवैकल्यं तावच्छेयः समभ्यसेत् ॥ २५ ॥

24-25. Old age comes on like a tigress ; life goes like water from a broken pot ; diseases attack like foes. Therefore should he strive for the best.

So long as misery does not come, so long as calamity does not befall, so long as the senses are not decayed, so long should he strive for the best.

यावत्तिष्ठति देहोऽयं तावत्तत्वं समभ्यसेत् ।
 सन्दीप्तकोणभवने कूर्पं खनति दुर्मतिः ॥ २६ ॥
 कालो न शायते नाना कायैः संसारसम्भवैः ।
 सुखं दुःखं जने हन्त न वेत्ति हितमात्मनः ॥ २७ ॥
 जातानार्तान्मृतानापदग्रस्तान्वृष्टा च दुःखितान् ।
 लेका मोहसुरा पीत्वा न विभेति कदाचन ॥ २८ ॥
 सम्पदः स्वप्नसङ्काशा यौवनं कुमुमेषम् ।
 तडिच्चपलमायुष्यं करस्य स्याज्ञानतो धृतिः ॥ २९ ॥
 शनं जीवितमत्यल्पं निद्रालस्यैस्तदर्थकम् ।
 बाल्यरोगजरादुःखैरल्पं तदपि निष्फलम् ॥ ३० ॥
 प्रारब्धव्यये निश्चयोगे जागर्नव्ये प्रतुसकः ।
 विश्वस्तव्यो भयस्थाने हा नरः को न हन्यते ॥ ३१ ॥
 तौयफेनसमे देहे जीवेनाक्रम्य संस्थिते ।
 अनित्यप्रियसंवासे कथं तिष्ठति निर्भयः ॥ ३२ ॥

26-32. So long as the body lasts, so long should truth be pursued,—the stupid man digs his well when the corner of his house is already afire.

The time of death is not known by those who are variously embodied in the world of change. Alas! a man, between happiness and misery, does not know his own benefit.

Though seeing those just born, the afflicted, the dead, those whom calamity has befallen, and the miserable, people are never afraid, having drunk the liquor of delusion.

Riches are like unto a dream ; youth is like a flower, life is fickle as lightning,—where is there a discerning one who is at ease ?

Even a hundred years of life is very little, and half of it is sleep and idleness, and even that little is unfruitful owing to the miseries of childhood, disease and old age,

He does not do what ought to be done ; when he should be awake he sleeps ; where he should fear he confides. Alas ! what man is not stricken.

How shall the individual who has taken a body, which is like foam on water and is attached to passing objects, be free from fear ?

अहिते हितसञ्ज्ञः स्यादभुवे ध्रुवसञ्ज्ञकः ।
आनर्थे चार्थं विज्ञानः स्वमर्थं यो न वेत्ति सः ॥ ३३ ॥
पश्यन्नपि प्रस्त्रलति शृण्वन्नपि न बुध्यति ।
पश्यन्नपि न जानाति देवमायाविमोहितः ॥ ३४ ॥
तन्निमज्जगदिदं गम्भीरे कालसागरे ।
मृत्युरोगजराग्राहैर्न कथिदपि बुध्यते ॥ ३५ ॥

33-35. He who does not know what is good for him thinks the harmful beneficial, the impermanent permanent, and the evil good ;

Though seeing, he falters ; though hearing, he does not understand ; though reading, he does not know ; bewildered by the divine magic.

This universe is immersed in the boundless ocean of death,—though grasped by the crocodiles of death, disease and old age, he does not understand.

प्रतिक्षणमयं कालः क्षीयमाणे न लक्ष्यते ।
आमकुम्भ इवामभस्तो विशीर्णे न विभाव्यते ॥ ३६ ॥
युज्यते वैष्टनं वायोराकाशस्य च खण्डनम् ।
ग्रथनं च तरङ्गाणमास्थानायुषि युज्यते ॥ ३७ ॥
पृथिवी दहते येन मेहश्चापि विर्द्धार्थते ।
शुष्यते सागरजलं शरीरस्य च का कथा ॥ ३८ ॥

36-38. Time, though wearing away with every moment, is unnoticed, just as an unbaked pot placed in water disappears imperceptibly.

Air may be enclosed, ether may be split ; waves may be bound,—life cannot be made permanent.

Earth is burnt away by time ; even Meru is reduced to powder ; the water of the ocean is dried away --what shall be said of the body ?

अपत्यं मे कलत्रं मे धनं मे बान्धवाश्च मे ।
जलपत्तमिति मर्त्याजं हन्ति कालत्रुकोबलात् ॥ ३९ ॥
इदं कृतमिदं कार्यमिदमन्यत्कृताकृतम् ।
एवमीहा समायुक्तं कृतान्तः कुरुते वशम् ॥ ४० ॥
श्वः कार्यमद्य कुर्वीत पूर्वाङ्गे चापराह्लिकम् ।
न हि मृत्युः प्रतीक्षेत कृतं वाप्यथवा कृतम् ॥ ४१ ॥

39-41. The wolf of death forcibly slays the lamb of a mortal, who
prates of "my offspring ; my wife ; my wealth ; my relatives."

"This has been done ; this is to be done ; this other is done or not
done." Him who is thus prating death overpowers.

"It must be done to-morrow ; it must be done to-day ; in the morning
or in the afternoon,"—death does not consider whether it has been done
or not done.

जरादर्शितपन्थानं प्रचण्डव्याधिसैनिकम् ।

मृत्युशत्रुमधिष्ठोऽसि त्रातारं किं न पश्यसि ॥ ४२ ॥

42. Thou shalt encounter the enemy, death, whose coming is shown
by age, who has an army of dreadful diseases—wilt thou not see the
saviour?

तृष्णांसूचीयिनिर्भिन्नं सिन्कं विषयसर्पिषा ।

रागद्वेषानले पकं मृत्युरक्षाति मानवम् ॥ ४३ ॥

बालांश्च यौवनस्थांश्च वृद्धानाभेगतानपि ।

सर्वानाविशते मृत्युरेवं भूतमिदं जगत् ॥ ४४ ॥

43-44. Death preys upon the man afflicted with the needles of
thirst, bitten by the serpent of sense-objects, and baked in the fire of
desire and repulsion.

Death attacks children, young men, the old, those in the embryo
condition,—such is this world of creatures.

स्वरैहमपि जीवोऽयं मुक्त्वा याति यमालयम् ।

खोमातृपितृपुत्रादिसम्बन्धः केन हेतुना ॥ ४५ ॥

दुःखमूलं हि संसारः स यस्यास्ति स दुःखिता ।

तस्य त्यागः कृतो येन स सुखो नापरः क्वचित् ॥ ४६ ॥

प्रभवं सर्वदुखानामालयं सकलापदाम् ।

आश्रयं सर्वपापानां संसारं वर्जयेत्खणात् ॥ ४७ ॥

लोहदारुमयैः पाशैः पुमान्बद्धो विमुच्यते ।

पुत्रदारमयैः पाशैसुर्चयते न कदाचन ॥ ४८ ॥

45-48. This individual, leaving his own body, goes to the abode
of Yama. What is the good of association with wife, mother, father, son
and others?

The world of change is verily the root of misery. He who is in it
is afflicted with misery. He who abandons it becomes happy,—other-
wise never.

This world of change, which is the source of all misery, the seat of
all calamities, and the refuge of all sins, should be abandoned at once.

A man bound in fetters of iron or wood may be released, but from
the fetters of son and wife can never be freed.

यावत्तः कुरुते जन्तुः सम्बन्धान्मनसः प्रियान् ।
 तावत्तोऽस्य निखल्यते हृदये शोकशङ्कवः ॥ ४९ ॥
 वज्ज्वताशेषवित्तं स्तौर्नित्यं लोको विनाशितः ।
 हा हन्त विषयाहारैर्देहस्थेन्द्रियतस्करैः ॥ ५० ॥
 मांसलुभ्ये यथा मत्स्यो लोहशङ्कं न पश्यति ।
 सुखलुभ्यस्तथा देही यमबाधां न पश्यति ॥ ५१ ॥

49-51. So long as the being makes attachments pleasant to the mind, so long shall the dagger of sorrow pierce his heart.

People are destroyed every day by the desire for great wealth. Alas ! Fie upon the foods of the senses, which steal away the senses of the body.

Just as the fish, covetous of flesh, does not see the iron hook, so the embodied, covetous of pleasure, does not see the torments of Yama.

हिताहितेन जानन्तो नित्यमुन्मार्गगमिनः ।
 कुक्षिपूरणनिष्ठा ये ते नरा नारकाः खग ॥ ५२ ॥
 निद्रादिमैथुनाहाराः सर्वेषां प्राणिनां समाः ।
 ज्ञानवान्मानवः प्रोक्तो ज्ञानहीनः पशुः स्मृतः ॥ ५३ ॥
 प्रभाते मलमूत्राभ्यां क्षुत्तु ड्यायां मध्यगे रवौ ।
 रात्रो मदननिद्राभ्यां बाध्यन्ते मृष्टमानवाः ॥ ५४ ॥
 स्वदेहधनदारादिनिरताः सर्वजन्तवः ।
 ज्ञायन्ते च प्रियन्ते च हा हन्ताज्ञानमोहिताः ॥ ५५ ॥

52-55. Those men who do not understand what is good and what is not good for them, who constantly pursue evil courses, and are intent on the filling of the belly, are destined for hell, O Bird.

Sleep, sexual pleasure, and eating are common to all creatures. Who possesses knowledge is called a man, who is devoid of it is called a beast.

Foolish men are tormented at break of day by nature's calls; when the sun is in the meridian by hunger and thirst; in the night by passion and sleep.

All those beings who are attached to their bodies, wealth, wife and other things, are born and die deluded by ignorance, alas !

तस्मात्सङ्कः सदा त्याज्यः सर्वस्यकृतुं न शक्यते ।
 महद्दिः सह कर्तव्यः सन्तः सङ्कस्य भेषजम् ॥ ५६ ॥
 सत्सङ्कश्च विवेकश्च निर्मलं नयनद्रव्यम् ।
 यस्य नास्ति नरः सोऽन्यः कथं न स्यादमार्गः ॥ ५७ ॥

56-57. Therefore should attachment be shunned always. It is not possible to give up everything. Therefore should friendship with the great be cultivated, as a remedy for attachment.

Attachment to the good, discrimination, and purity of the eyes—the man who has not these is blind. How shall he not tread evil ways?

स्वस्ववर्णं श्रमाचारनिरतः सर्वमानवाः ।
न जानन्ति परं धर्मं वृथा नश्यन्ति दामिकाः ॥ ५८ ॥

58. All those deluded men who turn away from the duties of their respective castes and orders, and do not understand the highest righteousness, perish fruitlessly.

क्रियायासपराः केचिद् ब्रतचर्यादिसंयुताः ।
अश्वानसंद्रुतात्मानः सञ्चरन्ति प्रतारकाः ॥ ५९ ॥
नाममात्रेण सन्तुष्टाः कर्मकाण्डरता नराः ।
मन्त्रोच्चारणहोमाद्यैर्म्रामिताः क्रतुविस्तरैः ॥ ६० ॥

59-60. Some are intent upon ceremonies, attached to the practice of vows; with self enveloped in ignorance the imposters go about.

The men who are attached to the ceremonial alone are satisfied with mere names, deluded by the repetitions of mantras, oblations and other things, and by elaborate rituals.

एकभुक्तोपवासाद्यनिर्णयैः कायशोपणैः ।
मूढाः परोक्षमिच्छन्ति मम मायाविमोहिताः ॥ ६१ ॥
देहदण्डनमात्रेण का मुक्तिरविवेकिनाम् ।
वल्मीकिकताङ्गनादेव मृतः कुत्र महोरगः ॥ ६२ ॥

61-62. The fools, bewildered by My magic, desire to obtain the invisible by single meals, fasts and other restraints, and by the emaciation of the body.

Of those who have no discrimination, what liberation can there be by bodily tortures alone? What great serpent is killed by beating the ant-hill alone?

जटाभाराजिमैर्युक्ता दामिकावेष्यारिणः ।
भ्रमन्ति ज्ञानिवल्लोके भ्रामयन्ति जनानपि ॥ ६३ ॥

63. The hypocrites, putting on appearances, and wearing quantities of matted hair, and using antelope skins, wander about like knowers, and even delude people.

संसारजसुखासुक्तं ब्रह्मज्ञोऽसीति वादिनम् ।
कर्मब्रह्मोभयप्रष्टं तं लज्जेदन्त्यजं यथा ॥ ६४ ॥

64. He who is attached to the pleasures of the worlds of change, saying "I am a knower of Brahman," and is devoid of both rites and Brahman should be shunned like a low outcaste.

¹ There is supposed to be a serpent living in the ground beneath the ant-hill.

गृहारण्यसमालोके गतवीडादिगम्बराः ।
 चरन्ति गर्दभाद्याश्च विरक्तास्ते भवन्ति किम् ॥ ६५ ॥
 मृद्गसोऽल्पनादेव सुक्ताः स्युर्यादि मानवाः ।
 मृद्गसवासी नित्यं श्वा स किं सुक्तो भविष्यति ॥ ६६ ॥
 तृणपर्णोदकाहाराः सततं वनवासिनः ।
 जम्बुकाखुसृगद्याश्च तापसास्ते भवन्ति किम् ॥ ६७ ॥
 आजन्ममरणात्तं च गङ्गादितटिनीस्थिताः ।
 मण्डूकमस्यप्रसुखा योगिनस्ते भवन्ति किम् ॥ ६८ ॥
 पारावताः शिलाहाराः कदाचिदपि चातकाः ।
 न पिबन्ति मर्हीतोयं व्रतिनस्ते भवन्ति किम् ॥ ६९ ॥

65-69. Donkeys walk about among people, in forests and among houses, quite naked and unashamed. Are these free from attachment?

If men are to be liberated by earth, ashes and dust, does the dog which always live among earth and ashes become liberated?

The jackals, rats, deer and others, which feed upon grass, leaves and water, and always live in forests,—do these become ascetics?

The crocodiles, fishes and others, which from birth to death, dwell in the waters of Ganges,—do these become Yogins?

Pigeons at times eat stones, and Châtaka birds do not drink water from the earth,—are these observers of vows?

तसादित्यादिकं कर्म लोकरञ्जनकारकम् ।
 मोक्षस्य कारणं साक्षात्त्वज्ञानं खगेश्वर ॥ ७० ॥

70. Therefore this class of practices is a thing which makes pleasure for people, O Lord of Birds, —direct knowledge of the Truth is the cause of liberation.

पट्टदर्शनमहाकृपे पतिताः पशवः खग ।
 परमार्थं न जानन्ति पशुपाशनियन्त्रिनाः ॥ ७१ ॥
 वेदशास्त्रार्णवे धोरे ऊहामाना इतस्ततः ।
 पद्मार्मनिग्रहग्रस्तास्तिष्ठन्ति हि कुतार्किकाः ॥ ७२ ॥
 वेदागमपुराणज्ञः परमार्थं न वेत्ति यः ।
 विडम्बकस्य तस्यव तत्स्वर्वं काकमाषितम् ॥ ७३ ॥

71-73. Fallen into the great well of the six philosophies,¹ O' Bird, the brutes do not understand the chief good; bound in the snare of animalism.

They are tossed hither and thither in the dreadful ocean of Vedas and Sâstras; caught in the six waves they remain sophists.

¹ Nyâya, Vaiśeṣika, Sâṅkhya, Yoga, Mîmâṃsâ, Vedânta.

He who knows the Vedas, the Sâstras and the Purânas, but does not know the chief good,—of that imitator all this is as the speech of a crow.

इदं ज्ञातमिदं ज्ञे यमिति चिन्तासमालुकाः ।
पठन्त्यहर्निशं शास्त्रं परतत्त्वपराङ्मुखाः ॥ ७४ ॥
वाक्यच्छन्दो निबन्धेन काव्यालङ्कारशोभिताः ।
चिन्तया दुःखिता मूढास्तिष्ठन्ति व्याकुलेन्द्रियाः ॥ ७५ ॥

74-75. “This is known ; this must be known,”—thus bewildered by anxiety they read the scriptures day and night, turning away from the highest truth.

The fools, decorated with garlands of poetry constructed of forms of speech, miserable with anxiety, remain with senses bewildered.

अन्यथा परमं तत्त्वं जनाः क्षिश्यन्ति चान्यथा ।
अन्यथा शास्त्रसज्जात्वा व्याख्यां कुर्वन्ति चान्यथा ॥ ७६ ॥
कथयन्त्युन्मनीभावं स्वयं नानुभवन्ति च ।
अहङ्काररताः केचिदुपदेशादिवर्जिताः ॥ ७७ ॥

76-77. Men trouble themselves variously, but the highest truth is otherwise ; they explain in different ways but the best purport of the Sâstras is otherwise.

They talk of the highest experiences, not realising them themselves. Some have ceased preaching, being engrossed in egotism.

पठन्ति वेदशास्त्राणि वोध्यन्ति परस्परम् ।
न जानन्ति परं तत्त्वं दर्वीपाकरसं यथा ॥ ७८ ॥
शिरो वहति पुष्पाणि गन्धं जानाति नासिकाः ।
पठन्ति वेदशास्त्राणि दुर्लभेभाववोधकः ॥ ७९ ॥
तत्त्वमात्मसमझात्वा मूढः शास्त्रे पु मुहूर्ति ।
गोपः कुक्षिगते छागे कूपे पश्यति दुर्मतिः ॥ ८० ॥
संसारमोहनाशाय शब्दव्याघ्रा न हि क्षमः ।
न निवर्तते तिमिरं कदान्विदीपवार्तया ॥ ८१ ॥
प्रज्ञाहीनस्य पठनं यथान्यस्य च दर्पणम् ।
अतः प्रज्ञावतां शास्त्रं तत्त्वज्ञानस्य लक्षणम् ॥ ८२ ॥

78-82. They repeat the Vedas and the Sâstras, and argue with one another, but they do not understand the highest truth,—like the spoon the flavour of the food.

The head bears flowers, the nostril knows the smell. They read the Vedas and the Sâstras, but find impossible the understanding of the truth.

The fool, not knowing that the truth is seated in himself, is bewildered by the Śāstras,—a foolish goatherd, with the young goat under his arm, peers into the well.

Verbal knowledge cannot destroy the illusions of the world of change,—darkness never disappears by talking of a lamp.

Reading, to a man devoid of wisdom, is like a mirror to the blind; hence, for those who have understanding, Śāstras are only a pointer to the knowledge of the truth.

इदं ज्ञातमिदं ज्ञेयं सर्वं तु श्रोतुमिच्छति ।
दिव्यवर्षसहस्रायुः शास्त्रान्तं नैव गच्छति ॥ ८३ ॥
अनेकानि च शास्त्राणि स्वल्पायुर्विद्वकोटयः ।
तस्मात्सारं विजानीयात् क्षीरं हंस इवाम्भसि ॥ ८४ ॥

83-84. "This is known; this must be known,"—he wishes to hear everything. If one lives for a thousand celestial years he cannot reach the end of the Śāstras.

The Śāstras are numerous; life is brief; and there are tens of millions of obstacles; therefore the essence should be understood,—like the swan taking the milk in the water.

अभ्यस्य वेदशास्त्राणि तत्त्वं ज्ञात्वाऽथ वुद्धिमान् ।
पलालमिव धार्यार्थी सर्वशास्त्राणि सत्यजेत् ॥ ८५ ॥
यथाभ्यूते न तृप्तस्य नाहारेण प्रयोजनम् ।
तत्त्वज्ञस्य तथा ताक्ष्यं न शास्त्रेण प्रयोजनम् ॥ ८६ ॥

85-86. Having practised the Vedas and the Śāstras, and having known the Truth, the wise man should abandon all the scriptures; just as one rich in grains abandons the straw.

Just as there is no use for food to one who is satisfied with nectar, so is there not use for the scriptures, O Tārkṣya, to the knower of the Truth.

न वेदाध्ययनान्मुक्तिर्न शास्त्रपठनादपि ।
ज्ञानादेव हि कैवल्यं नान्यथा विनतात्मज ॥ ८७ ॥
नाश्रमः कारणं मुक्तेर्दर्शनानि न कारणम् ।
तथैव सर्वकर्माणि ज्ञानमेव हि कारणम् ॥ ८८ ॥

87-88. There is no liberation by the study of the Vedas, nor by the reading of the Śāstras. Emancipation is by knowledge alone, not otherwise, O son of Vinatā.

The stages of life are not the cause of liberation, nor are the philosophies, nor are actions,—knowledge only is the cause.

मुक्तिदा गुरुवागेका विद्याः सर्वा विडम्बकाः ।
 काष्ठभारतहस्ते षु ह्येकं सञ्जीवनं परम् ॥ ८७ ॥
 अद्वैतं हि शिवं प्रोक्तं कियायासाविवर्जितम् ।
 गुरुवक्त्रेण लभ्येत नाथीतागमकोटिभिः ॥ ९० ॥

89-90. One word from the Teacher gives liberation ; all learning is masquerade. Among thousands of woods the Sañjivana¹ is best.

The non-dual, verily declared auspicious, is beyond efforts of action, and to be obtained by the word of the Teacher, not by the study of tens of millions of texts.

आगमोक्तं विवेकोत्थं द्विधा ज्ञानं प्रचक्षते ।
 शब्दब्रह्मागममयं परब्रह्मविवेकजम् ॥ ९१ ॥

91. Knowledge is said to be of two kinds : study and discrimination. The study is of Śabda Brahman ; Para Brahman is reached by discrimination.

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे ।
 समं तत्त्वं न जानन्ति द्वैताद्वैतविवर्जितम् ॥ ९२ ॥

92. Some prefer the Non-dual² ; other prefer the Dual³ but they do not understand the One Reality, beyond the Dual and Non-dual.

द्वे पदे बन्धमेक्षाय नममेति ममेति च ।
 ममेति बध्यते जनुर्नममेति प्रमुच्यते ॥ ९३ ॥
 तत्कर्म यज्ञ बन्धाय सा विद्या या विमुक्तिदा ।
 आयासायापरं कर्म विद्यान्याशिल्पनैपुण्यम् ॥ ९४ ॥

93-94. Two phrases make for bondage and liberation: "Mine" and "Not-mine." The being saying "Mine" is bound ; saying "Not-mine" is released.

That is the karma that does not bind, that the knowledge that gives release ; other karma is worrying, other knowledge is skilful chiselling.

यावत्कर्माणि दीयन्ते यावत्संसारवासना ।
 यावदिन्द्रियचापल्यं तावत्तत्त्वकथा कुतः ॥ ९५ ॥
 यावद्देहाभिमानश्च ममता यावदेव हि ।
 यावत्प्रयत्नवेगोऽस्ति यावत्सङ्कुल्यकल्पना ॥ ९६ ॥
 यावन्नो मनसः स्थैर्यं न यावच्छाख्यचिन्तनम् ।
 यावन्न गुरुकारुण्यं तावत्तत्त्वकथा कुतः ॥ ९७ ॥

¹ The plant brought by Hanumat to restore Lakṣman when killed by Indrajit.

² Adwaita philosophy. Eternal inseparateness and non-duality.

³ Dwaita. Separateness of the individual and universal self.

95-97. So long as actions are performed ; so long as the impressions of the world of change remain , so long as the senses are fickle; so long how can there be realisation of Truth ?

So long as there is pride of body; so long as there is the sense of "mineness," so long as there is excited striving ; so long as there is imagination of plans ;

So long as there is not stability of mind ; so long as there is no meditation upon the Śāstras, so long as there is no love for the Teacher ; so long how can there be realisation of Truth ?

तावत्तपो व्रतं तीर्थं जपहोमार्चनादिकम् ।
वेदशास्त्रागम कथा यावत्तत्त्वं न विन्दति ॥ ९८ ॥
तस्मात्स्वप्रयत्नेन सर्वावशासु सर्वदा ।
तत्त्वनिष्ठो भवेत्तार्थं यदीच्छेन्मोक्षमात्मनः ॥ ९९ ॥'

98-99. So long as one does not reach Truth, so long should he do austerities, vows, pilgrimage to sacred waters, recitation, oblations, worship and reading of the prescribed texts of the Vedas and Śāstras.

Therefore, if one desires liberation for himself, O Tarkṣya, he should by every effort, always, and under all circumstances be attached to Truth.

धर्मज्ञानप्रसूनस्य स्वर्गमोक्षफलस्य च ।
तापत्रयादिसन्तासद्ब्रायां मोक्षतरोः श्रयेत् ॥ १०० ॥

100. One who is tormented by the three miseries and the rest, should resort to the shade of the tree of Liberation, whose flowers are righteousness and knowledge, and fruits are heaven and liberation.

तस्माज्ञानेनात्मतत्त्वं विज्ञेयं श्रीगुरोमुखात् ।
सुखे न मुच्यते जन्मुर्धोरसंसारबन्धनात् ॥ १०१ ॥

101. Therefore from the mouth of the Blessed Teacher the Truth of the self should be known. By knowledge the being is easily released from the awful bondage of the worlds of change.

तत्त्वज्ञस्यान्तिमं कृत्यं प्रसृगु वश्यामि तेऽधुना ।
येन मोक्षामवाप्नोति ब्रह्मनिर्वाणसञ्ज्ञकम् ॥ १०२ ॥

102. Listen ! I will tell you now about the final actions of the knower of the Truth, by which he obtains liberation, which is called the Nirvāṇa of Brahman.

अन्तकाले तु पुरुष आगते गतसाध्वसः ।
छिन्द्यादसङ्कृशत्वे ग स्पृहां देहेऽनुये च तम् ॥ १०३ ॥
गृहात्प्रवर्जिते धीरः पुण्यतीर्थजलाप्नुतः ।
शुचौ विविक्त आसीना विधिवत्कलिप्तासने ॥ १०४ ॥
अभ्यसेन्मनसा शुद्धं त्रिवृद्धाक्षरं परम् ।

मनो यच्छेज्जितश्वासो ब्रह्मबीजमविसरन् ॥ १०५ ॥
 नियच्छेद्विषयेभ्योऽक्षान्मनसा बुद्धिसारथिः ।
 मनः कर्मभिराक्षितं शुभार्थं धारयेद्विद्या ॥ १०६ ॥
 अहं ब्रह्मां परं धाम ब्रह्माहं परमं पदम् ।
 एवं समीक्ष्य चात्मानमात्मन्याधाय निष्कले ॥ १०७ ॥

103-107. His last days approaching, the man, rid of fear, should cut off, with the sword of unattachment, the desires connected with the body.

Courageously wandering from home, performing ablutions in the water of the holy bathing places, sitting alone on a pure seat prepared as prescribed,

He should practise mentally upon the supreme three-fold pure Word of Brahmā. He should, with breath controlled, restrain his mind, not forgetting the Brahma Bija.¹

With reason for charioteer he should withdraw the senses from the sense-objects by the mind, and should fix his mind, drawn away by karmas, with understanding, upon the pure.

“I am Brahman, the Supreme Abode; I am Brahman, the Highest Goal,”—having realised this and placed the self in the self he should meditate.

ओमित्येकाक्षरं ब्रह्म आहरन्मामनुस्मरन् ।
 यः प्रयाति त्यजन्देहं स याति परमाङ्गतिम् ॥ १०८ ॥

108 He who, when leaving the body, utters the one-syllabled Brahman, “Om,” remembering me, goes to the Highest Goal.

न यत्र दास्मिका यान्ति ज्ञानवैराग्यवर्जिताः ।
 सुधियस्तां गतिं यान्ति तानहं कथयामि ते ॥ १०९ ॥
 निर्मानमेहाजितसङ्कृदेषा अध्यात्मनित्यविनिवृत्तकामाः ।
 द्वन्द्वर्विमुक्ताः सुखदुःखसङ्गैर्च्छन्त्यमूढाः पदमव्ययं तत् ॥ ११० ॥

109-110. The hypocrites, devoid of knowledge and unattachment, do not go there. I will tell you about the wise, who go to that goal.

Free from pride and delusion, with the evils of attachment conquered, always dwelling in the Higher Self, with desires overcome, released from the contracts known as pleasure and pain, they go, undeluded, on that eternal path.

ज्ञानहृदे सत्यजले रागद्वेषमलापहे ।
 यः स्नाति मानसे तीर्थे स वै मेषक्षमवानुयात् ॥ १११ ॥

1. Bija is a seed; a mantra governing a work such as an Upaniṣad. Om.

प्रौढवैराग्यमात्थाय भजते मामनन्दभाक् ।
 पूर्णहृषिः प्रसान्नमा स वै मोक्षमवाप्नुयात् ॥ ११२ ॥
 त्यक्त्वा गृहं च यस्तीर्थे निवसेन्मरणात्सुकः ।
 प्रियते मुक्तिः त्रेषु स वै मोक्षमवाप्नुयात् ॥ ११३ ॥
 अयोध्या मथुरा माया काशी काञ्ची अवन्तिका ।
 पुरीद्वारावती वैया सप्तैता मोक्षदायिकाः ॥ ११४ ॥

111-114. He who bathes in the water of the Mânasa,^१ which removes the impurities of attraction and repulsion, in the lake of knowledge, in the waters of Truth,—he verily attains liberation.

He who, firm in non-attachment, worships me, thinking of no other, full-visioned, with tranquil self,—he verily attains liberation.

He who, expecting to die, leaving his home, dwells at a sacred bathing-place, or dies in a place of liberation, he verily attains liberation.

Ayodhyâ,^२ Mathurâ,^३ Gaya,^४ Kasi,^५ Kañchî,^६ Avantikâ,^७ Dwârakâ-vati,^८—these seven cities should be known as the givers of liberation.

इति ते कथितं ताक्ष्य मोक्षधर्मं सनातनम् ।
 ज्ञानवैराग्यसहितं श्रुत्वा मोक्षमवाप्नुयात् ॥ ११५ ॥

115. This eternal way of liberation has been described to you, O Tarksha,—hearing it with knowledge and dispassion one attains liberation.

मोक्षं गच्छन्ति तत्त्वज्ञा धार्मिकाः स्वर्गतिं नराः ।
 पापिनो दुर्गतिं यान्ति संसरन्ति खगादयः ॥ ११६ ॥

116. Knowers of Truth attain liberation; righteous men go to heaven; sinners go to an evil condition; birds and others transmigrate.

इत्येवं सर्वशास्त्राणां सारोद्घारो लिङ्गपितः ।
 मया ते षाठशास्त्राण्यैः किं भूयः श्रोतुमिच्छसि ॥ ११७ ॥

117. Thus in sixteen chapters I have related to you the extracted essence of all the scriptures. What else do you wish to hear?

^१ A holy lake in the Himalayas, also a mystical place.

^२ Perhaps Oudh.

^३ Muttra.

^४ Gaya.

^५ Benares.

^६ Conjeeveram.

^७ Ujjain.

^८ Dwârakâ.

सूत उवाच ।

एवं ध्रुत्वा वचो राजन्महडो भगवन्मुखात् ।
कृताऽजलिह्वाचेदं तं प्रणम्य मुहुर्मुहुः ॥ १८ ॥
भगवन्देवदेवेश श्रावयित्वा वचोऽमृतम् ।
तारिताऽहं त्वया नाथ भवसागरतः प्रभो ॥ १९ ॥
स्थितोऽसि गतसन्देहः कृताऽर्थोऽसि न संशयः ।
इत्युक्त्वा गहडस्तूष्णीं स्थित्वा ध्यानपरेऽभवत् ॥ २० ॥

118-120. Sūta said : Having thus heard, O King, these words from the mouth of the Lord, Garuḍa, repeatedly prostrating himself, said this, with hands folded together :—

“ O Lord, O God of Gods, having heard these words of nectar I have been helped over the ocean of existence, O Lord, O Protector !

“ I stand freed from doubts. My desires have been completely fulfilled.” Having said this, Garuḍa became silent and lost in meditation.

सरणाद्वगतिहर्ता पूजनयज्ञे न सद्वर्दीता ।
यः परया निजभक्त्या ददाति मुक्तिं स मां हरिः पातु ॥ १२१ ॥

121. May Hari, the remembrance of whom removes evil, who gives the condition of happiness for the sacrifice of worship, and who gives liberation for supreme devotion to Him,- protect us.

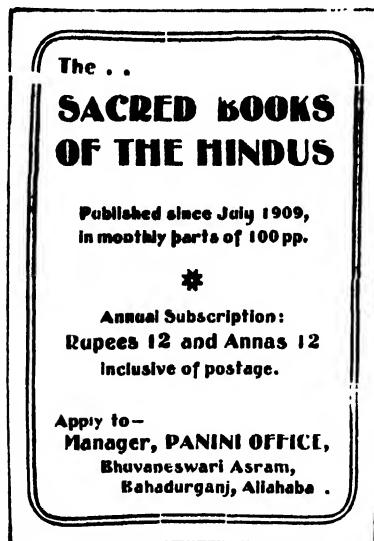
इति श्रीगहडपुराणे सारोद्धारे भगवद्गहडसंवादे मोक्षधर्मनिरूपणे नाम
पोडशोऽध्यायः ॥ १६ ॥
समाप्तोऽयं ग्रन्थः ॥

Vol. I.

No. 1.

Humanity Hindu Literature

OUR OBJECTS are wholly non-sectarian and non-political. We publish only such papers as are calculated to promote an interest in the study of Hindu Literature and Life, and prepare the way for Comparative Philosophy and Sociology.



SECOND EDITION

PUBLISHED BY
THE MANAGER, PANINI OFFICE, BAHADURGANJ, ALLAHABAD.

PRINTED BY PANCH KORY MITTRA AT THE INDIAN PRESS

The Society for the Propagation of Hindu Literature.

It is an acknowledged fact that the Vedanta has influenced the thoughts of Western Philosophers and thinkers and is destined to influence them more and more in future. The Hindus have the choice before them to be the religious teachers of humanity. To fit themselves for that task it is necessary that every educated Hindu should understand the religion and philosophy of his country. But the times are changed, and the struggle for existence does not give much leisure to busy men to study their books in original; to meet this want, the Pāṇini office has undertaken to publish the Sacred Books of the Hindus with Sanskrit text and word meaning. It is truly "a gigantic task," as says a Reviewer and can be properly done not by an individual, but by an association. Therefore, "the Society for the propagation of Hindu Literature" has been formed with its Headquarters at Allahabad. It is in contemplation to establish a Museum in connection with this society. So the co-operation of all persons interested in this attempt is cordially invited.

The following are the provisional rules of this Society :—

Rules.

(1) Every Hindu is entitled to become a member of this Society provided he is in sympathy with its aims and objects.

(2) Every member will have to pay Rs. 10 as Entrance fee and Rs. 12 a year as subscription. The Entrance fee will go to form the nucleus of a permanent fund for the publication of the Sacred Books of the Hindus, of which every member will get a copy free as it is published month after month by the Pāṇini Office.

(3) The Executive Committee of the Society will consist of a President, a Vice-President, a Secretary and seven members.

(4) The meetings of the members will be held, from time to time, to read papers on subjects of Indian religion, science and philosophy.

(5) The society will not attack any religion or enter into any controversy regarding religious matters with any sect of Hindus or non-Hindus.

(6) All the funds of the Association will be deposited in a Bank approved by the members.

(7) Any one paying Rs. 500 or more as donation will be a life member, and will have to pay nothing monthly ; and in all meetings of the Society will possess five votes. Any donation, however small, will be thankfully received.

(8) Non-Hindus, who are sympathisers with the movement, can become Associate members on the same conditions as ordinary members. They will have the right to attend the meetings but will have no votes.

All communications to be addressed to—

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The Propagation of Hindu Literature*

BY MAJOR B. D. BASU, I.M.S. (RETIRIED)

IT was during the Governor-Generalship of Mr. Warren Hastings that the Bhagawat Gita was translated into English by Sir Charles Wilkins. In recommending to the Court of Directors of the East India Company the publication of Sir Charles Wilkins' translation, Mr. Warren Hastings wrote :—

"Every accumulation of knowledge and specially such as is obtained by social communication with people over whom we exercise a dominion, founded on the right of conquest, is useful to the State ; it is the gain of humanity ; in the specific instances which I have stated, it attracts and conciliates distant affections, it lessens the weight of the chain by which the natives are held in subjection, and imprints in the heart of our own countrymen the sense and the obligation of benevolence."

Bhagawat Gita was the first work that was translated from the original Sanskrit into English. Its contents as well as the manner in which it was translated attracted the attention of the English people to India. A nation which produced the Gita could not be classed amongst savages as the natives of India were believed to be by many English people of that time.

Mr. Warren Hastings also helped in the establishment of the Asiatic Society of Bengal, which marks a new era in the history of thought. This Society gave an impetus to the study of Sanskrit amongst Anglo-Indian officers. Sir William Jones, in his inaugural address as president, very rightly observed that by the establishment of the Society "the treasure of Sanskrit we may now hope to see unlocked."

But unfortunately for India, Lord Macaulay's diatribe against the languages of the East turned the minds of Anglo-Indian officers as a class from the study of Sanskrit. Macaulay in his well-known Minute on Education wrote :—

"The whole question seems to me to be which language is the best worth knowing ; I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the best Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongue. I am quite willing to take the oriental learning at the

* Read at a meeting of the Darjeeling Branch of the Society for the propagation of Hindu Literature held in the Lewis Jubilee Sapitarium Hall on 18th June 1911, under the chairmanship of the Hon'ble Rai Bahadur Kishore Lal Goswami, M.A., B.L., Member of the Executive Council, Bengal.

valuation of orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia."

"I certainly never met with an orientalist who ventured to maintain that the Arabic and Sanskrit Poetry could be compared to that of the great European nations * * * * .

"In every branch of physical or moral philosophy the relative position of the two nations is nearly the same"--(i.e., the superiority of the Europeans is 'absolutely immeasurable.')"

Macaulay, who did not know a word of any of the classical languages of the East, declared in a flippant manner, in a State document, that

"A single shelf of a good European library was worth the whole native literature of India and Arabia."

He tolled the death-knell of Sanskrit scholarship amongst his countrymen and thus rendered disservice to the cause of science, especially to comparative philology and comparative mythology, which without Sanskrit could never have come into existence.

Sir Henry Sumner Maine says that India

"May yet give us a new science not less valuable than the sciences of language and folklore. I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law. For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue, and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages, but it includes a whole world of Aryan institutions, Aryan customs, Aryan laws, Aryan ideas in a far earlier stage of growth and development than any which survive beyond its borders."

Without Sanskrit the science of what Maine hesitated to call comparative jurisprudence cannot come into existence.

Fortunately for the progress of the world, Macaulay's contempt for Sanskrit was not shared by the peoples of other countries of the West. Of all the modern nations Germans stand foremost in the cultivation of different branches of science and arts. If to-day comparative philology has found a place of recognition in the domain of science, it is in no small measure due to the labours of the savants of Germany.

The philosophical basis of comparative philology was laid by the publication in 1808 A.C., of Frederik Von Schlegel's remarkable essay on the Indian language, literature and philosophy. That scholar went to Paris in 1802 to study Sanskrit and was so struck with its beauty and importance, that he wrote in the essay referred to above :—

"I must, therefore, be content in my present experiments to restrict myself to the furnishing of an additional proof of the fertility of Indian literature, and the rich hidden treasures which will reward our diligent study of it, to kindle in Germany a love for, or at least a prepossession in favour of that study ; and to lay a firm foundation, on which our structure may at some future period be raised with greater security and certainty."

"The study of Indian literature requires to be embraced by such students and patrons as in the 15th and 16th centuries suddenly kindled in Italy and Germany an ardent appreciation of the beauty of classical learning and in a short time invested it with such prevailing importance, that the form of all wisdom and science and almost of the world itself was changed and renovated by the influence of that reawakened knowledge. I venture to predict that the Indian study, if embraced with equal energy, will prove no less grand and universal in its operation, and have no less influence on the sphere of European intelligence."

Regarding the manner in which the study of Sanskrit was calculated to benefit comparative philology, he said :—

"The old Indian language Sanskrit, hat is the formed or the perfect, * * * * has the greatest affinity with Greek and Latin, as well as the Persian and German languages. This resemblance of affinity doesn't exist only in the numerous roots, which it

has in common with both those nations, but extends also to the Grammar and internal structure ; nor is such resemblance a casual circumstance easily accounted for by the intermixture of the languages. It is an essential element, clearly indicating community of origin. It is further proved by comparison, that the Indian is the most ancient and the source from whence others of later origin are derived.

"The great importance of the comparative study of language, in elucidating the historical origin and progress of nations, and their early migration and wanderings, will afford a rich subject for investigation. * * *

"Of all the existing languages there is none so perfect in itself, or in which internal connexion of the roots may be so clearly traced as in the Indian."

"The Indian grammar offers the best example of perfect simplicity, combined with the richest artistic construction."

The regular and systematic study of Sanskrit in Germany dates from the time of Schlegel. That country has no political interest in India; so the scholars of the German Fatherland have taken to the study of Sanskrit from quite disinterested motives.

Frederick Von Schlegel has observed :--

"An attachment to foreigners, and a desire to visit distant countries, seems like an innate and almost instinctive impulse implanted in the German character."

"Their inquiring spirit consequently expends itself in a restless yet laudable activity, ever seeking with unwearied diligence to bring to light new sources of truth and beauty, to discover the neglected treasures of other nations, and reproduce them, in new vigour and animation, as incorporated elements of their native literature. If Germans persevere in the course they have hitherto adopted, all the literary treasures of other lands will ere long be associated with their own."

It is because German scholars have taken to the study of Sanskrit from disinterested motives and out of love, therefore, they have been able to widen the horizon of human thought and render signal service to the cause of humanity.

Professor Max Müller, the best known of German Sanskrit scholars, was so enamoured of the literature of our sacred land that in one of his well known lectures he said :--

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solution of some of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw the corrective which is most wanted to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life not for this life only, but a transfigured and eternal life- again I should point to India."

One of the best known German philosophers of modern times, Schopenhauer, was indebted for his system of philosophy to India. Regarding the Upanishads he said --

"They have been the solace of my life and they will be the solace of my death."

Professor Deussen, a living German Sanskritist, says regarding the Vedanta :--

"The Gospels fix quite correctly as the highest law of morality :—' love your neighbour as yourselves.' But why would I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this valuable book being not yet quite free of Semitic realism), but it is in the Veda, is in the great formula, "Tat-tzamasti," which gives in three words metaphysics and morals together. You shall love your neighbour as yourselves. You are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. And so the Vedanta, in its unsalfisihed form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death, — Indians keep to it!"

But while foreigners have duly appreciated the importance of Sanskrit and the literature contained in it, what are we, whose ancestors created that literature, doing for its preservation and propagation? Some forty years ago, it was very confidently predicted by a well-known Anglo-Indian member of the Viceroy's Council that in fifty years more, Sanskrit scholarship would be as rare in India, as Greek scholarship in the land of Plato and Aristotle. Although happily, that prediction of Mr. Stokes has not come to be true, yet unfortunately, the present state of Sanskrit scholarship in this country is not what it ought to be. Several thousands of Sanskrit MSS. have been removed from India. Only the other day, the Nepal Durbar presented about 6,000 rare Sanskrit manuscripts to the Oxford University. Is it conceivable that such treasures would have been suffered to be exported out of India had there been patriotic indigenous Sanskrit scholars or an organization interested in their preservation in their own country?

During the last forty years, there has been a systematic search for Sanskrit MSS. throughout the length and breadth of this country. Lovers of Sanskrit literature cannot feel sufficiently thankful to the Government of India for this great undertaking. The search has revealed several thousands of Sanskrit MSS. concealed in the libraries of monasteries and private individuals. A very small fraction only of this vast literature has been yet printed and thus made available to the public. No organised attempt has yet been made to edit and publish all the works of Sanskrit literature which are still in MSS. What a flood of light would be thrown on the past history of India if these works were printed and published! There is at present no comprehensive history of Sanskrit literature, and this task cannot be undertaken unless works which lie at present buried in MSS. are critically edited and printed.

Under the Mahomedans, Sanskrit scholarship was necessarily at a discount. Ancient Hindu civilisation would have become as extinct in India, as were the Egyptian, Babylonian and Greek in their respective countries, but the kingdom of Vijayanagar in the South saved the culture and civilisation of the ancient Aryans. For centuries till its destruction in 1565 by the combined hostility of several Mahomedan States around it, it stood as a bulwark against the inroads of Islam, and so under its fostering care, protection and patronage, Hindu scholars and philosophers kept up the genial current of ancient Aryan life and thought. This explains why the great Hindu thinkers and reformers of the mediaeval ages hail from the South. The commentator of the Rig-Veda—Sayana, Vaishnava reformers like Ramananda and Vallabhacharya and many others were the products of this "forgotten Empire." To the existence of that Empire must also be attributed the fact of the greater abundance of Sanskrit MSS. in Southern than in Northern India. The Government Oriental Manuscripts Library of Madras and the Adyar Library founded by the late Colonel Olcott are trying their best to recover and preserve Sanskrit MSS. in the South. But these treasure-houses have not yet been ransacked for the publication of critical editions of Sanskrit texts.

India gave the religion of Buddha to one-third of mankind. What Mecca is to the Muhammadans and Palestine to Christians, India is to the Buddhists, whose pilgrims from far distant lands came in numbers to

India. In this way, the literature of ancient India found its way to China, Tibet, and Siam. Translations of many Sanskrit works are to be found in those countries, but the original works are not in India. Recovery of these works will help us in elucidating many points in the history of ancient India. I am sorry to say that hardly any attempt has yet been made in this direction.

There is hardly any part of the English-speaking world where the sacred literature of Christians is not accessible to the poorest of its inhabitants. That literature has been brought to the door of the meanest and humblest because of its marvellous cheapness. It cannot be denied that among the various factors which have contributed to bring them to that eminence which the English-speaking countries at present enjoy, their sacred literature has played the most important part. No nation can be called great, no people can be called civilised, who are ignorant of their sacred literature. Righteousness uplifteth a nation. To know what is righteousness and how to practise it are enjoined in the sacred literature of every religion. To attain the very summit of civilised existence, moral and religious training is absolutely necessary. Much of the evils which are at present visible in the character of the present generation of the English-educated Indians and especially of the Hindus may be justly ascribed to their want of religious education, to their ignorance of their sacred literature. Why do the educated Hindus show this indifference to their Sacred Books? The answer is not far to seek. The sacred literature of the Hindus is not at present within the easy reach of educated Indians of average means. To make them conscious of what glorious legacy they inherit, to incite them to still more glorious works, it is necessary to bring within their reach their past literature. Nothing to my mind appears to be a greater and nobler task than disseminating broadcast the teachings of the Vedanta, the Upanishad and the Bhagawat Gita. The society for the propagation of Hindu literature is established with these objects in view. That there is need for such an institution is evident from what the *Times of India* of Bombay, "the leading paper of Asia," wrote :---

"We welcome the idea of establishing a 'Society for the Propagation of Hindu Literature,' which has been started in Allahabad. The literature referred to is the ancient sacred literature of the Hindus.** All thinking men will admit that every race and religion may have a valuable contribution to make to the civilisation of the future. Every system has to learn something from others as it has to impart something to others.** The ambition to contribute one's best to the common stock of human civilisation is a noble ambition. That the sacred literature of the Hindus contains some valuable spiritual truths, is being generally recognised, thanks to the disinterested labours of European and American scholars. It is a healthy sign that Indian scholars have begun to take up the work of publishing correct versions of their ancient classics. The Panini Office of Allahabad has undertaken the issue, in a cheaper form than the 'Sacred Books of the East' series, of the Hindu scriptures with an English translation by competent Indian gentlemen. The proposed 'Society for the Propagation of Hindu Literature' will be associated with the project."

The society cannot accomplish its objects, unless it is supported by persons of light and leading in this country. I am confident that the objects of the Society will appeal to the sympathies of all well-wishers of India and every one of us will consider it his duty to join it and make the organisation a force in the country calculated to elevate its inhabitants in the scale of nations.

Professor Benoy Kumar Sarkar, M.A., of the Bengal National College, Calcutta, has kindly furnished the following important note on the subject :—

" There is another consideration which must appeal to every Hindu whose mind has been liberalised by Western education. I speak of the service to human thought and world's culture, to the interests of Science and Philosophy that may be done by the propagation of the Sacred Books of the Hindus and the diffusion of Sanskrit learning among the various sections of the educated world.

" Our appreciation of the rich heritage bequeathed to us by our ancestors may be attributed to that instinctive love of one's own, which in all ages and climes has been a powerful element in the race-consciousness making every nation feel to be the chosen race of God. We may even be accused of a national vanity that prompts us to think highly of our own type of life and culture. And the wonder and admiration of the European pioneers of oriental learning excited by first contact with the spirituality and transcendental philosophy of the Hindus are likely to be easily interpreted as some of the symptoms of that enthusiastic spirit of yearning after the Infinite, that 'devotion to something afar from the sphere of our sorrow' which in the last decades of the 18th century, manifested itself under the name of Romanticism in a reaction and revolt against the empirical and positive philosophy of the preceding generations; may possibly be looked upon by stern critics as necessarily blind and one-sided.

" There may be some truth in these charges and criticisms. But to philosophical historians and students of abstract science who are not swayed by utilitarian considerations of the value of national literature in a scheme of patriotic movement, and who cannot be actuated by motives of bringing about that rapprochement in thought between the East and the West which is sure to solve some of the actual problems of modern politics, the importance of facilitating inquiries into the institutions and theories that sprang up in the Hindu world is certainly immeasurable. Those priests of the temple of science who approach learning in its manifold forms from the absolute and academic standpoint are at present in the greatest need of new facts and conditions and novel situations from which to attack the problems of their special studies. All human sciences, philology and mythology as well as economics and politics, in short Sociology in both its narrow and wide senses, are labouring under great limitations and evident imperfections owing to the circumscribed range of observation to which the savants of the West have for want of opportunities been compelled to confine their study. To every orthodox European scholar, philosophy as well as general civilisation begin with Greece, and in text-books of the history of human culture it is the precursors of Plato and Aristotle that are described as the first seers of truths and civilisers of mankind, other systems of thought and discoverers of doctrines being roughly classified as 'oriental,' pre-economic or pre-political, and hence not worth the trouble and pains of an investigator. The result has been a lamentable lack of universality and catholicity in the doctrines and theories of Western scholars, which explains the slow progress of the human, judged by the rigid test of the physical and natural sciences. The "relative truths" of the present day social sciences have to be revised, modified and corrected in the light of new problems that are likely to be presented by Hindu society and literature. The foundation of the comparative sciences according to a correct application of the principles of the Philosophico-Historical method which it has been the glory of the modern age to discover will then be laid on an adequate basis. Such is the consummation we expect by supplying fresh sociological data on which to build up real inductive generalisations—through the publication and circulation of the unused literary legacies of the Hindu sages.

" Considered in this light, our scheme cannot but commend itself to everybody who has his debt to repay to the goddess of learning. Scholars and educationists as well as patrons of learning should help forward the propagation of Hindu literature by the foundation of academies and research institutes. It is not only true that we should have seminaries and societies throughout the length and breadth of India where our classical literature may be studied and original investigations and research work may be carried on both in English and the provincial vernaculars, but we believe that it is also necessary and desirable that some of the first class universities of the modern world, e.g., of Germany and America, England and Russia, as well as China and Japan, should have chairs founded by our efforts for the cultivation of Hindu philosophy and literature. We hope our educational missionaries will embark on this form of aggressive and adventurous patriotism in order to disseminate Hindu thought among the nations of the world and thus sow broadcast the seeds of a Twentieth Century Renaissance."

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